

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Founded by EDWARD C. HEGELER

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# THE GOSPEL OF BUDDHA

By

DR. PAUL CARUS

*Pocket Edition. Illustrated. Cloth, \$1.00; flexible leather, \$1.50*

This edition is a photographic reproduction of the *edition de luxe* which was printed in Leipsic in 1913 and ready for shipment in time to be caught by the embargo Great Britain put on all articles exported from Germany. Luckily two copies of the above edition escaped, and these were used to make the photographic reproduction of this latest edition. While the Buddhist Bible could not in any way be considered a contraband of war yet the publishers were forced to hold back many hundred orders for the book on account of orders in council of Great Britain.

When the book was first published His Majesty, the King of Siam, sent the following communication through his private secretary:

"Dear Sir: I am commanded by His Most Gracious Majesty, the King of Siam, to acknowledge, with many thanks, the receipt of your letter and the book, *The Gospel of Buddha*, which he esteems very much; and he expresses his sincerest thanks for the very hard and difficult task of compilation you have considerably undertaken in the interest of our religion. I avail myself of this favorable opportunity to wish the book every success."

His Royal Highness, Prince Chandradat Chudhadharn, official delegate of Siamese Buddhism to the Chicago Parliament of Religions, writes:

"As regards the contents of the book, and as far as I could see, it is one of the best Buddhist Scriptures ever published. Those who wish to know the life of Buddha and the spirit of his Dharma may be recommended to read this work which is so ably edited that it comprises almost all knowledge of Buddhism itself."

The book has been introduced as a reader in private Buddhist schools of Ceylon. Mrs. Marie H. Higgins, Principal of the Musaeus School and Orphanage for Buddhist Girls, Cinnamon Gardens, Ceylon, writes as follows:

"It is the best work I have read on Buddhism. This opinion is endorsed by all who read it here. I propose to make it a text-book of study for my girls."

**THE OPEN COURT PUBLISHING COMPANY**

122 S. MICHIGAN AVENUE

CHICAGO

ILLINOIS





JOHANN JOACHIM WINCKELMANN.  
Born December 9, 1717. Murdered at Trieste, June 8, 1768.

*Frontispiece to The Open Court.*



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## BIBLE-READING AND RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

FROM THE CATHOLIC POINT OF VIEW.

IRRELIGION and religious indifference are gaining day by day an increasingly firmer hold upon society here in America. The archbishop of Chicago has characterized the present situation very well in these words: "Money, pleasures, and material possessions are very often worshipped to-day as the only gods" (November 30, 1916). It seems to me that we are reverting to the Greek type of paganism, and that to guard our own society from this dreadful relapse is the most sacred duty of all religious men and women. Therefore all attempts to uplift the religious life of our people, no matter whence they originate, should be highly appreciated and recognized as worthy of all praise. To preserve and foster the religious life in people who cannot affiliate with any religious denomination, to create a true Science of Religion, is the commendable purpose of *The Open Court*.

Our public schools have been made non-sectarian by legislative act. There can be no question of promoting religious life in these schools at present, and in certain quarters Bible-reading has been recommended to remedy the defect—Bible-reading as it is practised by certain Protestant denominations. The question now arises whether Catholic pupils can take part in this reading without doing violence to their religious convictions.

The Catholic Church is not only catholic because it is destined for all ages, nations and civilizations and can be adapted to them, but also in the sense that it is destined to satisfy the deepest needs of the heart, mind, reason and will of all humanity. Therefore it is firmly convinced that it possesses the loftiest of all truth and ethics and the most perfect good. Accordingly, in the first place, the Catholic Church cannot be indifferent to the intellectual attitude of

the soul toward God and His Christ, because the revelation of God applies also to the intellectual side of human life.

Theology recognizes gladly and frankly that the concepts which express revealed, supernatural reality do not represent it in its own peculiar way but only by analogy. The analogy between revealed supernatural reality and the concepts which express it is not an attributive analogy but an *analogia proportionis*, and in certain cases only *proportionalitatis*, as P. Sertillanges calls it (*Agnosticisme et anthropomorphisme*). Hence it follows that the Catholic Church is fundamentally averse to every sort of pure and exclusive intellectualism, which degrades religion to an exclusive affair of pure reason, not considering the whole life of a religious soul. *Depositum custodi*, without modification, the Catholic Church regards as one of its main tasks, since it is a question of the preservation of a supernatural revelation communicated directly to it by God through individuals.

It is one of the important tasks of theology to explain in what manner and fashion the revelation still remains essentially the same and unaltered in spite of all the changes in human thought and concepts. Dogma is not a dead formula. It has its life, it develops and unfolds; and this is recognized to-day by all theologians. The only point at issue is the manner of the evolution. But all this does not alter in the least the conviction that the Catholic Church alone possesses the whole of the divine revelation and regards it as her most sacred duty to preserve it faithfully and without modification.

But the Catholic Church is likewise opposed to every sort of pure and exclusive voluntarism, which deprives the theoretic truth of all its static element and degrades the truth to an exclusive instrument of action. The same must be said of Pragmatism, a true-born child of Voluntarism. "The true is the name," says Professor W. James, "of whatever proves itself to be good in the way of belief, and good, too, for definite, assignable reasons" *Pragmatism*, 1907, p. 76); "an idea is true *so long as to believe it is profitable to our lives*" p. 75). This definition of truth is reiterated in various ways in the works of the late Professor James. "This attitude of pragmatism," as Dr. P. Carus precisely says on page 41 of his work *Truth on Trial* (Chicago, 1910), "is about the same as if somebody were to declare that in the realm of science astronomy and all different astrological systems are of equal value." "Believe what you wish," we hear so often, "so long as you live morally." This principle is the source of pure relativism, agnosticism and of all shades of intellectual indifferentism in the religious field. It is

not to be wondered, that these gentlemen wish to reduce the whole religious instruction to a system of colorless ethics, bereft of all religious motives.

The afore-said explains thoroughly the impossibility for Catholic pupils to participate not only in anti-Catholic religious instructions, but also prohibits their taking part in all purely rationalistic and exclusively ethical teaching, and this especially for the following reasons: (1) Every divinely revealed truth constitutes an essential component part of the Catholic doctrine, so-called *Depositum Fidei*. (2) Purely speculative reason is not the only and supreme judge in matters of faith. (3) All and every Catholic dogma is not only an exclusive, theoretical truth but also in the same degree a *regula agendi* or a practical truth. (4) Furthermore religious instruction is the particular function of the ecclesiastical office (Matt. xxviii, 19) and may not be exercised by any person without the canonical permission of the bishop. The preceding points show clearly and distinctly that the Catholic religion takes hold upon the whole of human life, and it becomes quite clear that the ideal school in the Catholic sense is the denominational one. For these reasons Catholics with the utmost appreciation and gratitude, make the best possible use of the freedom of instruction granted by our government. Their schools have not been created by any separatist efforts, or foolish contempt or condemnation of our present modern society, nor by repulsion and hostility toward modern civilization, nor a disparagement of the public schools—No! they had not their source in such evil sentiments, such ugly motives unworthy of human beings, but rather in the most profound religious convictions and love for religion.

Nevertheless, there are small towns and villages where Catholic children also must attend the public school because no Catholic school is available. Thus the question of reading the Bible in the schools is also of interest to us Catholics. Moreover, like all our fellow citizens, we have a deep interest in the religious education of our young people in the public schools, and it is an error to insist that because we maintain denominational schools wherever possible we do not have at heart the welfare of those of our children who are educated in the public schools. It is certain that no earnest Catholic thinks so,—we have not yet fallen so low morally, thank God! Hence the question of what can be done for the elevation and strengthening of religion in the souls of the public-school children also is very close to our hearts.

If I may be permitted I will set down briefly my own views

which, so far as my conscience confirms me do no violence to any of the Catholic convictions. It must be understood that I cherish all personal respect for the views of others which differ from my own.

1. If possible, the undenominational schools should be transformed into an interdenominational school; in this respect Germany's schools might serve as a model.

2. If this could not be realized I would like to propose the following means for the uplift of the general religious life, assuming that the school-children are not members of any pagan sect. They should be taught an objective and strictly positive history of all religions so that they will understand that religion is not a Sunday affair nor a private matter, but one of the most important and indispensable factors of life. The revelation of the reality of God should be brought home to the consciousness of the child not only in the manifestations of Nature but also in the life of human society, and his religious tendencies be thus aroused and fostered. In all sincerity and without injury to any religious conviction whatever, the attention of the child could here be drawn to the imperfections of all religions so that the pupil would recognize the *pleroma* of all divine revelation. These lessons would provide an excellent remedy for religious indifference.

3. Biblical history should be taught; that is, a real history of the Old and New Testaments, although of course presented in a strictly historical way. Here the young people's attention could be directed to the nobler figures of biblical history which might serve us to-day as examples of a pure, noble, religious, manly life, well pleasing to God.

4. A selection of Bible texts should be made from passages possessing the highest religious value and which would at the same time promote a truly religious life in the highest degree. The substance of such a reading book could consist of generally recognized speculative truths of religion and life and generally recognized principles of moral and religious life and conduct. I think it would be almost necessary that such a text-book should be recognized as valuable by the religious authorities of all faiths, and any sectarian presentation of the texts must of course be strictly avoided.

5. There must be no Protestant Bible-reading, because: (1) the Bible is not a children's reader; (2) not all parts of it possess equal religious value; (3) Protestant Bible-reading is founded upon an entirely false idea of inspiration which, *a posteriori* at least, has proved untrue; (4) furthermore the law of the Catholic Church prescribes that no Catholic layman may read any Bible whose text



has not been approved by the competent ecclesiastical authorities and accompanied with the required commentaries. (This rule does not apply to students of the Bible, for they are not affected by it.)

6. It would be desirable that the attention of the child be directed to the revelation of God in nature. It seems to me that in this way his religious life could be aroused without at the same time injuring any religious conviction. The children would then be obliged to receive denominational instruction from the official instructors of their several religious faiths.

## RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS.

BY C. E. SPARKS.

MAN is a trinity consisting of body, mind and spirit. To educate is to bring to the highest possible development each member of this trinity and to facilitate their cooperation in their mutual interdependence.

The true proportion should be maintained between the different parts of the threefold nature in order to secure well-rounded manhood and womanhood. To ignore any one of the elements means the development of a monstrosity instead of a real man or woman. Our ideal of manhood is the individual who has the bodily strength and physical development to meet successfully the requirements of strenuous modern life, whose keen intellect and well-trained mind fit him for a position of influence among his fellowmen, who has the moral fiber and spiritual power which enables him to stand firm against all temptations. The aim of education is to produce just such ideal manhood and womanhood.

Consequently the interest in moral training which once predominated in education is being revived. This revival of interest, however, is being characterized by a more definite understanding of the true relation which exists between the three elements of human nature.

Some have thought it possible to teach morals apart from religion. Such attempts have proven failures. Now it is almost universally recognized that there is such a vital relation between morals and religion that the two cannot be separated. Religion, however, does not mean sectarianism. Human beings are moral

beings. It is the sense of right and wrong that above all things else marks the difference between the human and the animal.

It has been found by experience that the one channel through which moral training can be carried on successfully is religion. The cultivation of the moral sense in children is accomplished by means of religious teaching. Religion is fundamental to any adequate well-balanced educational system.

The dominating note in religion is authority. The purpose of religion is to regulate properly the thoughts and actions of human beings. It seeks to accomplish this regulation by securing voluntary obedience to recognized authority. It presents an authority that is supreme but which permits the exercise of the will in the realm of morals. Government in all its aspects is founded upon the principle of authority. The relation of the individuals with each other must be regulated. Every person must be restrained by some authority so that he will respect the rights of his fellowmen. The highest authority is that recognized in religion. The precepts of religion are recognized as binding because they represent absolute right and justice. They represent absolute right and justice because they have their source in perfect love and wisdom. The laws of men may be defective because man is finite. The laws of God are perfect because He is infinite.

There are just two types of religion. All various shades of religious beliefs and practices may be classified under one of two heads. One type recognizes a personal intelligent being who is the creator of the universe and exercises a controlling influence over nature in all its various forms. The other type conceives of nature as sufficient in itself, that it is its own first cause. Consequently we are compelled to take one of two positions. Either we must recognize a personal intelligent creator who is above nature or we must conceive of nature as its own creator.

Religion that recognizes nature as its own creator and as sufficient in itself naturally takes the position that man is the highest being in the universe because he is the highest development of nature. Then these logical conclusions follow each other: Man is the highest authority; he is responsible to no one but himself; whatever the individual can do it is right to do; might makes right. These are the logical steps that lead from a religion that holds nature to be its own first cause to moral anarchy. For moral training such a system is absolutely ruled out. We are thrown back then upon that type of religion which recognizes an all wise and loving Creator who stands above and exercises authority over man

and nature. This is the type of religion which will cultivate and train the moral sense of right and wrong. In the discussion of religion in education it is this type alone that can receive consideration.

In moral training it is absolutely necessary to develop a *reverent* respect for authority. Moral training is fundamental to education, and the purpose of education is to develop men and women who shall be useful members of society. If we are to be useful members of society we must respect the rights of others. It is authority that determines the boundary line between our privileges and the privileges of others. A knowledge of the laws of God and a reverent respect for His authority makes it unnecessary for the rights of others to be enforced through the agency of the policeman's club. We are under obligation to obey God's law because His infinite love makes it absolutely just and His infinite wisdom makes it perfect.

Religious teaching comprehends three steps, instruction in ethical principles, securing assent to their binding authority, and influencing the will to put them into practice in actual life. Instruction in ethical principles is simply the teaching of God's moral law. The Bible is the text-book of ethics. Gathered about the Decalogue and the Sermon on the Mount are the lessons in morality drawn from concrete examples. Through the centuries these lessons have proven efficient in moulding the lives and characters of men and women.

The first step in religious teaching is such instruction in the Bible as will make the pupil familiar with the ethical principles contained therein and the manner of life which is the concrete expression of these principles.

The second step in religious teaching is securing assent to the binding authority of the ethical principles taught. The ethical principles are to be taught as having the authority of God himself and that they represent the mind of a loving and wise Creator. They have authority because they are from God.

The third step in religious teaching is influencing the will of the pupil to put the ethical principles of the Bible into practice in actual life. This means that the boys and girls become men and women who live lives of reverence toward God and His institutions, having filial respect for all in authority, having personal lives of spotless purity, being honest and truthful in all their relations with their fellowmen, and being clean and honorable in thought as well as in word and deed. Such results can be secured only by influencing the will. There must be a deliberate choice of the right

in place of the wrong. There must be put forth an active effort to control the appetites and passions and to resist the alluring influences of evil.

It is not a difficult matter to give instruction in ethical principles. The natural receptivity of the child mind makes it easy to produce ethical impressions that shall be lasting. Nor is it much more difficult to secure assent to the binding authority of these principles. There seems to be a natural inner consciousness in all human beings that recognizes right and wrong. Conscience is not difficult to awaken in any child. However to secure effectual action on the part of the will that shall persist through life is the great problem in moral training. It seems to be a law of human experience that "when we would do good evil is present with us." The natural tendency is to choose the evil instead of the good even when the good is recognized. It is the universal experience that children left to themselves in matters of morals turn out bad. Just let children alone and they will become law-breakers without any special effort to secure that result.

Religious teaching must arouse to action. Morality must be active not passive. Evil is intensely active and because of hereditary tendencies in human nature holds the vantage point in the effort to secure action on the part of the will. Good must put forth redoubled activity if it is to win out in the conflict for the possession of the human soul.

There is one most important instrumentality that offers its resources for the moral training of humanity and that is the Public School System. Our educational facilities open up a fruitful field for the development of character. If there is any one thing that is expected of our public schools it is that they give us useful, upright, honest moral citizens. Whatever else they may do if they do not develop upright character they are failures. They are to develop real manhood and womanhood, and this cannot be done without moral training, and moral training depends upon religion.

The public school is the institution to which the American people have delegated the responsibility of educating the youth of our land. It recognizes the privileges of parents, within certain limits, to provide for the education of their children at their own expense in accordance with their own conceptions and ideals. However the public school system has come to be recognized as a permanent institution of the American nation, and the people are demanding in no uncertain terms that it perform efficiently the work that has been entrusted to it.



The awakening consciousness of the American people is demanding that the public schools be engaged in complete education. The day is past when the people will be satisfied to have them places where instruction is given only in that which pertains to the intellect. The demand is insistent that the finished product shall be well-rounded manhood and womanhood. The public schools have been compelled to give attention to the physical welfare of the boys and girls and now there is an imperative call for the conserving of the moral as well. The special problem before the public school to-day is to guard against the dwarfing of the spiritual element of the pupil. It is here that neglect is most frequently manifested.

Religion is absolutely essential to true education. The moral nature demands it. The spirit cannot develop without it. Religious teaching must be provided for in some way if the boys and girls are to develop into true men and women. People are more and more demanding that this fact be recognized and that we have religion in the public schools and that religious instruction be included in the curriculum. We are beginning to realize that as a nation we cannot afford to neglect the most efficient means of providing for the moral training of the youth of our land. Such religious teaching if properly provided for will be one of the surest safeguards of the constitutional guarantee of religious liberty.

Sectarian bodies have the privilege of founding and maintaining sectarian schools, either elementary or advanced, in which they may provide for any form of religious instruction which they may desire. All parents and guardians are at liberty to send their children to such schools. This however is no just excuse for failure to provide religious instruction for those who prefer to send their children to the public schools. The guarantee of religious liberty does not require that the public schools be without religion. What it does require is that the schools shall not be dominated by sectarian influences. The fact that an insignificantly small number of parents do not want their children to have religious instruction of any kind is not a sufficient reason for depriving the bulk of the children of that privilege. It is more reasonable that the small number provide for the education of their children apart from the public schools than that the majority fail to have what they want.

That we should have religious instruction in the public schools is being almost universally conceded. It is also conceded that this instruction should be non-sectarian in so far as it is provided at public expense. It is these two concessions along with the policy of separation of Church and State that constitutes our problem.

All religious bodies are agreed upon the first step in moral training, that is, they agree upon the ethical principles that are to be included. They are also practically agreed upon the source from which these ethical principles are derived, namely the Bible. In the second and third steps in moral training they differentiate.

So long as religious teaching consists in simply giving instruction in the ethical principles that are at the foundation of moral training it is non-sectarian and no one raises a protest. So soon however as an effort is made to secure assent or to influence the will, some method or doctrine that is peculiar to some religious body is employed and the way is open for the accusation of sectarian teaching. Yet if instruction is merely given in ethical principles without securing assent to their binding authority and influencing the will to put them into practice very little has been accomplished in moral training. Herein lies our problem, to secure full moral training and yet steer clear of using the public schools for sectarian teaching.

It is the prerogative of parents and guardians to choose what methods shall be employed to secure the desired results in moral training in their children. This is the essential principle of religious liberty as applied to our educational system. Consequently any plan that may be devised for introducing religious teaching into the public schools must respect this right. The key to the solution of the problem is harmonious cooperation between the public schools on the one hand and the homes and the various religious bodies on the other.

All that any religious body has a right to expect of the public school is that the children of the families preferring that body be placed under its influence for religious training. Each religious organization is responsible for the development of the religious life of the children under its care. A harmonious cooperation between the public schools and the various religious bodies multiplies the opportunities and influence of each body among its own adherents and guards its privileges from being transgressed by others.

The initiative for introducing religious teaching into the public schools should come from those in charge. It will come with greater force and be more readily accepted by all concerned when coming from that source. The jealousy of the religious bodies toward each other has a tendency to arouse suspicion toward any proposal emanating from any one of them. There is always some feeling that the body making the proposal has some ulterior motive. Those in charge of the schools are naturally supposed to be interested in

promoting the greatest efficiency of the schools. Consequently their motives for introducing religious teachings are less likely to be regarded with suspicion. In fact the time is at hand when public opinion will compel those in charge of the schools to take such steps.

So many excellent plans have already been devised for introducing religious teaching into the public schools, and some of them have been put into actual practice with such gratifying results, that it is hardly to be expected that anything new can be suggested. Whatever is now presented will doubtless be found contained in some of the various plans that have been proposed or are already in operation.

The plans that are now in operation in various places like the North Dakota Plan, the Colorado Plan, the Gary Plan and others were devised to meet local conditions but all contain points that are worthy of wider application. What we now need is a plan that meets the needs of the whole American nation and is flexible enough to be adapted to the varying conditions as they prevail in different communities and can be put into operation in harmony with existing laws in various states. A plan that depends upon new legislation loses a large part of its usefulness because legislation comes slowly in most states, especially in matters that involve religion. A plan that will meet our present day needs must be one that can be put into immediate operation.

It is a fact that in some states of the Union religious teaching and use of the Bible in the public schools have been discountenanced by laws and court decisions, but it can scarcely be said that instruction in the ethical principles involved in religion has been prohibited. There is not a single state where, if the various religious organizations can be brought to cooperate with the schools, a plan for religious instruction can not be put into operation. Even in Illinois the supreme court decision does not prohibit the giving of literary credit for Bible study carried on outside the schools. In some states new legislation along the line of religious teaching in the public schools is doubtless desirable, but the surest way to secure such legislation is to make use of the privileges that already exist in this matter.

Any specific provision for introducing religious teaching into the public schools must be tentative. Such an undertaking is fraught with so many problems and difficulties that it can scarcely be expected that a perfect working plan can be developed without a period of experimentation. All the features must be tested and the impractical eliminated and the good improved and developed.

*A Tentative Plan.*

The first point in this tentative plan that is now presented is the introduction of Bible study into the curriculum of the public school. Efforts should be put forth to secure instruction adapted to all grades. In a few states, on account of existing laws and court decisions, it may be impracticable to have this instruction given during school hours and by public school teachers. However there is nowhere a bar in the way of providing a syllabus of Bible study to be carried on outside of school hours under the direction of representatives of the various religious organizations and credit given for the same by the school. Religious teaching in accordance with this method may be carried on in connection with the public schools in any state. In most states it is possible to introduce Bible study directly into the schools. This is much preferable.

The first difficulty to be encountered in introducing Bible study into the public schools is in the fact that some religious bodies use a different version of the Bible from others. In the places where the Bible has been barred from the public schools it has been on the ground that any particular version is sectarian. This difficulty may be met by the use of Bible selections which meet the approval of all religious bodies. In some cases it might even be feasible to have the different versions given in parallel columns. There is a sufficient amount of material in the Bible which all accept and interpret in common to present clearly the great fundamental ethical principles of religion. From this common material it is not difficult to prepare graded selections based upon psychological and pedagogical principles suited for all grades of the school. A capable committee of educators could prepare such selections and secure the approval of the various religious bodies. Probably a national committee could perform this task most satisfactorily. Wherever practicable this Bible material should be introduced and taught as apart of the regular school curriculum. Where Bible selections even are barred from the schools arrangements could be made to have this material taught by representatives of the religious bodies outside the school and after satisfactory examinations have been passed credit given the pupils on their school work. To be sure parents may have the right by written request to have their children exempt from religious instruction, but those who are exempt should be required to do an equal amount of work in the secular branches.

The instruction should be designed to give geographical, historical and literary knowledge and above all to inculcate ethical



and moral principles. This much the teacher and the school may do without violating the American principle of religious liberty. Knowledge is essential to moral training and the imparting of such knowledge can not be classed as sectarian teaching.

The foregoing, however, is but the first step in moral training. To be effective this must be followed by the other two steps. This end may be attained by cooperation of the schools with the various religious bodies represented in the community and yet the schools kept free from engaging in sectarian teaching. In each community arrangements may be made with the pastors or some one selected by each organization to take up for a definite period of time, preferably a part of the school hours, the instruction of the children from the families that prefer that particular organization. The place and time for such instruction can be arranged to suit the conditions of each community. Those parents or guardians who insist on withdrawing their children from religious instruction could have them pursue the regular school work during this period.

A correlation of the work of the school and the religious bodies could doubtless be secured by cooperation in the preparation of syllabi of study and a system of examinations. Full credit for all work done should be given by the school and regular examinations upon lists of questions prepared by a capable committee and approved by the accredited representatives of all religious bodies would tend to unify the work.

The details of such a plan as this would necessarily be worked out to meet the conditions prevailing in each community. The school authorities by conferring with parents and the religious organizations could easily make arrangements for the work.

This plan promises to solve the problem of the three steps in moral training without violating the principles of religious liberty or using the schools for sectarian teaching. It provides for religious teaching in the public schools and yet keeps Church and State absolutely separate. The school performs its duty by inculcating the ethical principles of morality but leaves it to each individual religious body to employ its own particular method in securing assent to the binding authority of these principles and influencing the will to put them into practice in actual life. Religious liberty is jealously guarded yet none are deprived of the privilege of the religious teaching and moral training so necessary for the development of manhood and womanhood. All parents and guardians have the privilege of choosing the religious organization that shall exert its influence upon their children.

This plan can be put into operation in any state without new legislation. State laws on education are elastic enough to provide for what public opinion demands. The introduction of religious teaching is in the hands of the school authorities of each community. All that is needed is the necessary stimulus.

All school authorities should be anxious to make their schools as efficient as possible. No school has reached a satisfactory standard of efficiency that does not produce the best possible type of manhood and womanhood. There is no adequate moral training apart from religion. Religious liberty cannot be held inviolate and satisfactory religious teaching carried on without cooperation between the schools and all religious organizations. Hence school authorities should be anxious to cooperate with religious organizations in religious teaching. When such cooperation is secured the opposition to religious teaching in the public schools will become negligible because each religious organization stands as the guardian of its own rights and privileges. This cooperation establishes the mutual confidence and respect between the home and the Church on one hand and the school on the other that is necessary for the efficiency of all.

When school authorities can approach the people of a community with a plan for religious teaching that guarantees fair treatment to all there is little difficulty in securing harmonious cooperation. With harmonious cooperation, centered about the public school, of all the agencies that are striving for the moral uplift of the community the school multiplies its influence for good and wins the confidence and support of all. The public school system is a permanent and powerful factor in our national life, yet it should neglect no opportunity to increase its influence.

A united campaign by those who are interested in the moral welfare of the nation and the efficiency of the public schools for the introducing of religious teaching will soon bring results. Public sentiment needs only to be crystallized. School authorities need to be aroused. Religious bodies need to be awakened to the vast possibilities that are comprehended in religious teaching in the public schools. Agitation will bring about the adoption of some satisfactory plan to this end.

A widespread discussion of principles and theories will tend to clarify the situation. Exchange of thoughts and ideas and comparison of the various plans that are already in operation or being formulated will help to evolve the final plan that shall be the solution of the problem. The ultimate test of all theories and plans

must be practical experience. The trying out of the plans will eliminate the impractical and visionary and determine what is useful and good. At last the best features of all plans may be brought together and a really practical system of religious teaching in the public schools can be established.

## KOREAN LITERATURE.

BY J. S. GALE.

SOME of the greatest thoughts that dominate Korean Literature have come from the misty ages of the past. How long ago who can say? We are informed by credible historians that a mysterious being called Tan-goon, a *shin-in*, god-man or angel, descended from heaven and alighted on the top of the Ever White Mountains where he taught the people their first lessons in religion. The date given is contemporary with Yo of China, 2333 B. C.

Whoever he may have been, or whatever he may have taught, must remain a mystery, but echoes of this strange being are heard all down through the ages. Many writers have recorded the story of Tan-goon. The opening pages of the *Tong-gook Tong gam*, the greatest history of the early kingdoms of Korea, written about 1450 A. D., tell of his doings. The earliest contribution to Korean thought seems to have come from him, reminding the world that God lives, that he had a son, and that righteousness should rule in the earth.

A temple erected in his honor in Pyengyang, in 1429, still stands to-day. A huge altar, also, on the top of Mari Mountain not far from Chemulpo, date unknown, tells of his greatness in the distant past. Poets and historians, Koreans and Chinese, have sung his praises.

A second set of thoughts entered Korea more than a thousand years later, in 1122 B. C. This is indeed the most noted period in the history of the Far East as far as religion is concerned. Kings Moon and Moo of China came to the throne, "at the bidding of God," so reads the record. Moon had a brother called Choo-kong, who was a great prophet and teacher of righteousness. This group usurped the throne and inaugurated an era of justice, but Keui-ja, one of their associates, refused to swear allegiance, claiming that he would have to stand by the old king, good or bad. In this act he set the pace for all loyal ministers of East Asia who swear to serve only one master till death. Knowing Keui-ja's desire, the

King gave him Korea, or the East Kingdom, as his portion, and hither this great minister came.

He left an indelible impress upon the hearts of this people and all their future history.

In Pyengyang there was a temple erected to his worship in 1325 A. D. that still stands. A stone recording his life and acts was set up just before it, but was destroyed in the Japanese War of 1592. A new stone was erected in the last year of Shakespeare's life, and on it I find the following sentences:

"Keui-ja came, and his teaching was to us what the teaching of Pok-heui-si was to ancient China. What was this again but the plan and purpose of God?

"God's not permitting Keui-ja to be killed," (at the fall of the Eun Kingdom) "was because He reserved him to preach religion to us, and to bring our people under the laws of civilization. Even though Keui-ja had desired death at that time he could not have found it; and even though King Moon had determined not to send him to Korea he could not have helped it."

An appreciation of the over-ruling sovereignty of God is something as indelibly impressed on the Korean mind as it is on that of the Scotch Presbyterian. It came in with the pre-Confucian teachings of the East, and has had a mighty influence on the poets and thinkers of the peninsula ever since.

Following this for long centuries there is a blank. What Korea was busying herself about when Confucius and Buddha lived, no one can say. Page after page of time goes by all white and unrecorded.

About 220 B. C. we hear of the landing of bands of Chinamen, who had made their escape from the arduous labors of the Great Wall, and come to Korea to set up a kingdom on the east side of the peninsula, which they called Chin Han. Other kingdoms later came into being, called Ma Han and Pyun Han, three Hans in all, and so time dragged uneventfully on till the Christian era.

Fifty eight years before it, just about the time when Cæsar was attempting his conquest of Britain, the Kingdom of Silla in the south-east corner of the Korean peninsula was established. A few years later one called Ko-ku-ryu was likewise set up in the north, and another in the south-west called Paik-je.

Here we had three kingdoms occupying the peninsula when the greatest event in its history took place, namely the incoming of Buddhism. In 372 A. D. it entered the north kingdom.

The wonderful story of the Buddha and his upward pilgrimage from a world of sorrow and sin to one of eternal bliss, conquered



all hearts. The Koreans took to it as a thirsty man to water, and while they did not cast aside the great thoughts passed on to them by Tan-goon and Keui-ja, Buddha ruled supreme.

We are told that black men from India came preaching this religion. This was Korea's first introduction to alien races, a grateful and appreciated introduction. Their visits continued all the way from 400 to 1400 A. D., as Chi-jong, one of the most noteworthy of the men from beyond the Himalayas, died in 1363.

The most interesting monument in existence to-day bearing witness to this fact, is the cave-temple situated near the old capital of Silla, Kyung-joo. The writer once crossed the hill to pay it a visit. As he reached the highest point of the pass, away to the east lay the Sea of Japan, with the mottled hummocks of smaller ridges lying between him and the shore. A short distance down the hill he came to the cave-temple. Entering by a narrow way he found himself in a large hall with the Buddha seated in the middle and many figures in bas-relief on the walls about. One was Kwannon. Others were stately and graceful women quite unlike any types seen in the peninsula or China; others again, seemed to represent these far-off men of India—who wear strange half Shylock faces, types of the visitors, doubtless, who came preaching the good news of the Buddha 1500 years ago.

The present Prime Minister and former Governor General of Chosen, had plaster casts made of them and placed in the museum of Seoul in 1915.

Buddhism besides being a religious cult, introduced Korea to the outside world and brought in its train arts and industries that made of this people a great and highly enlightened nation.

With the middle of the seventh century we find Korea disturbed by internal troubles. The three kingdoms were fighting against each other with no likelihood of victory for any of them. The great Tangs were on the throne of China and Korea had already come to acknowledge them as the suzerain state.

A young prince of Silla, by name Kim Yoo-sin, disturbed by the unsettled condition of his native land, went to the hills to pray about it. We are told in the *History of the Three Kingdoms* (written in 1145 A.D.) that while he fasted and prayed to God and the Buddha, an angel came to him and told him what to do. He was to seek help of the Tangs. Thither he went, to the great capital Mak-yang, where his mission was accepted and an army sent to take Silla's part.

The result was that in 668 A.D. all the country was made

subject to Silla and placed under the suzerainty of the Middle Kingdom.

An old pagoda erected at that time, commemorating the event, stands near the town of Kong-joo. Its long inscription down the face is one of the early literary remains extant.

From 700 to 900 A. D. there are no books to mark the progress of events, and yet it was evidently a period of great literary activity. Many monumental remains still stand that tell of master Buddhists who lived through these two centuries. Some of these stones are eight feet high and four feet wide and have as many as two thousand characters inscribed on them, so that they constitute a careful and concise biography.

Here are extracts from one erected in 916 A. D.

"A Life of the Teacher of two Kings of Silla, called by the State Master Nang-kong....

"His religious name was Haing-juk, Walking in Silence....

"His mother's name was Sul. In a dream of the night she met a priest who said to her, 'From a past existence I have longed to be your son.'

"Even after waking she was still moved by the wonder she had seen which she told to her husband. Immediately she put away all flesh foods and cherished with the utmost reverence the object of her conception, and so on the thirtieth day of the twelfth moon of the sixth year of T'ai-wha (832 A. D.) her child was born.

"His appearance and general behavior differed from that of ordinary mortals, for from the days of his childhood he played with delight at the service of the Buddha. He would gather together sand and make pagodas; and bring spices and make perfume. From his earliest years he loved to seek out his teacher and study before him, forgetting all about eating and sleeping. When he had attained to a thoughtful age he loved to choose great subjects and write essays thereon. When once his faith was established in the golden words of the Buddha, his thoughts left the dusty world and he said to his father, 'I would like to give myself up to religion and make some return to my parents for all the kindness they have shown me.' The father, recalling the fact that he had been a priest in a former existence, realized that his dreams had come true. He offered no objection, but gave a loving consent. So he cut his hair, dyed his clothes, dressed in black and went forth to the hardships and labors of the religious life. He went here and there in his search for the 'sea of knowledge'... finding among the 'scattered flowers' beautiful thought and pearls of the faith.

"His teacher said to his other pupils, 'Prince Sak-ka-mo-ni was most earnest in his search for truth, and An-ja loved best of all to learn from the Master (Confucius). I used to take these things as mere sayings but now I have found a man who combines both. Blue-eyed and red-bearded priests of whatever excellence cannot compare with him. (Men of India?)

"In the ninth year of Tai-chong (855 A.D.) at the Kwan-tai Altar, in the Pok-chun Monastery, he received his confirmation orders, and so from that time on with his pilgrim bag and staff, he went to live in the grass hut of the religionist. His love for the faith was very great, and he longed to enter into the hidden recesses, where he might attain the desires of the heart."

"(He visited the capital of China) and on the birthday of the Emperor was received in audience. His Majesty's chief desire was to be a blessing to the state and to advance the deep things of religion.

"He asked of the Master, 'What is your purpose in coming thus across the Great Sea?'

"The Master replied, 'Your humble servant has been so blessed as to see the capital of this great empire, and to hear religion spoken favorably of within its precincts. To-day I bathe in the boundless favor of this holy of holies. My desire is to follow in the footsteps of the Sages, . . . bring greater light to my people, and leave the mark of the Buddha on the hearts of my fellow countrymen.'

"The Emperor, delighted with what he said, loved him dearly and showered rich favors upon him."

. . . . .  
 "In the seventh moon of autumn the Master, longing for the beauty of nature, retired to his temple in Mam-san. Here he lived in touch with the Four Great Hill Peaks, and near the South Seas. The waters of the streams that rushed by were like the rivers of the Golden Valley, the hill peaks, too, fought battles for supremacy like the Chaga peaks of China, a worthy place for a great master of religion to dwell in.

"In the second moon of the following year (916 A.D.) he realized that he was unwell and that sickness had overtaken him. On the twelfth day he arose early in the morning and said to his disciples, 'Life has its appointed limits, I am about to die. Forget not the truth, be diligent in its practice, I pray you, be diligent.'

"He sat as the Buddha, with his feet crossed on the couch, and so passed away. His age was eighty-five. For sixty-one years he had been a learner of the truth.

"At his death the clouds gathered dark upon the mountains and the thunder rolled. The people beneath the hill looked up and saw halos of glory while the colors of the rainbow filled the upper air. In the midst of it they saw something that ascended like a golden shaft.

"The Master's will had been submissive and so God had given him something better than a flowery pavilion to shelter him; and because he was a master of the Law, a spiritual coffin bore him into the heights. His disciples were left broken-hearted as though they had lost their all."

.....  
 "For years he had been a distinguished guest of the state, serving two kings and two courts.... He made the royal house to stand secure so that demon enemies came forth and bowed submission.... His departure from earth was like the fairy's ascent to the heights of heaven.... There was no limit to his wisdom and his spiritual insight was most perfect."

.....  
 "His disciples made request that a stone be erected to his memory and so His Majesty undertook the grateful task and prepared this memorial to do him honor. He gave him a special name, calling him Nang-kong, *Light of the Heavens*, and his pagoda, Paik-wul Soo-oon, *White Moon amid the Clouds*.

"A wise and gifted teacher he,  
 Born in Silla by the sea.  
 Bright as sun and moon are bright,  
 Great as space and void are free...."

"Written by his disciple, Member of the Hallim, Secretary of War, etc. Ch'oi In-yun. (916 A. D.)"

This is an example of the kind of men and thoughts that ruled Korea in the earliest days of her literature.

While the priest Hang-kong lived there lived also a man who is called the father of Korean literature, Ch'oi Ch'i-wun (858-951 A. D.) whose collected works are the earliest productions we have. What did he write about? On examination we find congratulations to the Emperor, to the King, to special friends; prayers to the Buddha; Taoist sacrificial memorials; much about nature, home life etc.

Here are a few samples:

### *The Tides.*

"Like a rushing storm of snow or driving sleet, on you come,



a thousand rollers from the deep, thou tide. Over the track so deeply worn again you come and go. As I see how you never fail to keep the appointed time, I am ashamed to think how wasteful my days have been, and how I spend in idle dissipation the precious hours.

"Your impact on the shore is like reverberating thunder, or as if the cloud-topped hills were falling. When I behold your speed I think of Chong-kak and his wish to ride the winds; and when I see your all-prevailing majesty I think of the sleeping dragon that has awakened."

*The Swallow.*

"She goes with the fading summer and comes with returning spring, faithful and true is she, regular as the warm breezes or the chilly rains of autumn. We are old friends, she and I. You know that I readily consent to your occupying a place in my spacious home, but you have more than once soiled the painted rafters, are you not ashamed? You have left hawks and uncanny birds far off in the islands of the sea, and have come to join your friends, the herons and ibis of the streams and sunny shallows. Your rank is equal to that of the gold finch I should think, but when it comes to bringing finger-rings in your bill as gifts to your master you fail me."

*The Sea-Gull.*

"So free are you to ride the running white-caps of the sea rising and falling with the rolling waters. When you lightly shake your feathery skirts and mount aloft you are indeed the fairy of the deep. Up you soar and down you sweep serenely free. No taint have you of man or of the dusty world. Your practised flight must have been learned in the abodes of the genii. Enticements of the rice and millet fields have no power to woo you, but the spirit of the winds and moon are your delight. I think of Chang-ja who dreamed of the fairy butterfly. Surely I too dream as I behold you."

*Tea.*

"To-day a gift of tea comes to me from the general of the forces by the hand of one of his trusty aides. Very many thanks. Tea was first grown in Ch'ok and brought to great excellence of cultivation. It was one of the rareties in the garden of the Soo Kingdom (589-618). The practice of picking the leaves began then, and its clear and grateful flavors from that time were known. Its

especially fine qualities are manifest when its delicate leaves are steeped in a golden kettle. The fragrance of its breath ascends from the white goblets into which it is poured. If it were not to the quiet abode of the genii that I am invited to make my respectful obeisance, or to those high angels whose wings have grown, how could ever such a gift of the gods come to a common *literatus* like me? I need not a sight of the plum forest to quench my thirst, nor any day-lilies to drive away my care. Very many thanks and much grateful appreciation.

*By Night.*

*Ch'oi Ch'ung* (986-1068 A. D.).

"The light I saw when I awoke,  
Was from the torch that has no smoke.  
The hill whose shade came through the wall,  
Has paid an unembodied call.  
The music of the pine tree's wings  
Comes from a harp that has no strings.  
I saw and heard, the sight and song,  
But cannot pass its joys along."

Kim Poo-sik (1075-1151 A.D.) is the earliest historian of Korea. He it is who wrote the *Sam-gook Sa* or *History of the Three Kingdoms*, one of the most highly prized books to-day.

Two selections from his pen are given herewith that furnish the reader with a slight glimpse of the far-off world of the days of William the Conqueror. Kim Poo-sik was not only a noted *literatus* but a great general. He was a man of immense height who quite overawed the world by his commanding stature.

*The King's Prayer to the Buddha.*

(Written by Kim Poo-sik.)

"This is my prayer: May the indescribable blessing of the Buddha, and his love that is beyond tongue to tell, come upon these forsaken souls in Hades, so that they may awaken from the misery of their lot. May their resentful voices be heard no more on earth, but may they enter the regions of eternal quiet. If this burden be lifted from me I shall be blessed indeed, and this distressing sickness will give place to joy. May the nation be blessed likewise and a great festival of the Buddha result."

*The Dumb Cock.*

"The closing of the year speeds on. Long nights and shorter days they weary me. It is not on account of lack of candle light

that I do not read, but because I'm ill and my soul is distressed. I toss about for sleep that fails to come. A hundred thoughts are tangled in my brain. The rooster bird sits silent on his perch. I wait. Sooner or later he will surely flap his wings and crow. I toss the quilts aside and sit me up, and through the window chink come rays of light. I fling the door wide out and look abroad, and there off to the west the night-stars shine. I call my boy, 'Wake up. What ails that cock that he does not crow? Is he dead, or does he live? Has some one served him up for fare, or has some weasel bandit done him ill? Why are his eyes tight shut and head bent low, with not a sound forthcoming from his bill?'

"This is the cock-crow hour and yet he sleeps. I ask 'Are you not breaking God's most primal law? The dog who fails to see the thief and bark; the cat who fails to chase the rat, deserve the direst punishment. Yet, death itself would not be too severe.' Still, Sages have a word to say: Love forbids that one should kill. I am moved to let you live. Be warned, however, and show repentance."

Other writers follow, the best of all being Yi Koo-bo (1168-1241 A.D.). He was not a Buddhist but a Confucianist, and yet all through his writings is to be found a note of respect for the sincere religion of the Buddha.

He was an original character with a lively imagination, and a gift of expression possessed by no succeeding writer.

Here are a few samples of what he wrote:

### *The Body.*

"Thou Creator of all visible things art hidden away in the shadows invisible. Who can say what Thou art like? Thou it is who hast given me my body, but who is it that puts sickness upon me? The Sage is a master to rule and make use of things, and never was intended to be a slave; but for me I am the servant of the conditions that are about me. I cannot even move or stand as I would wish. I have been created by Thee, and now have come to this place of weariness and helplessness. My body, as composed of the Four Elements was not always here, where has it come from? Like a floating cloud it appears for a moment and then vanishes away. Whither it tends I know not. As I look into the mists and darkness of it, all I can say is, it is vanity. Why didst Thou bring me forth into being to make me old and compel me to die? Here I am ushered in among eternal laws and compelled to make the best of it. Nothing remains for me but to accept and to be jostled by

them as they please. Alas, Thou Creator, what concern can my little affairs have for Thee?"

*On Flies.*

"I have ever hated the way in which the fly continually annoys and bothers people. The thing that I dislike most of all is to have him sit on the rims of my ears and settle squabbles with his neighbor. When I am ill and see him about me, I am afflicted with a double illness over and above my original complaint. In seeing the multitude of his breed swarming about, I cannot but make my complaint to God.

*A Prayer to God offered by the King  
and Minister of Korea, asking for help  
against an invasion of the Kitan Tartars.*

BY YI KYOO-BO.

"We, the King and Officers of the State, having burned incense, bathed and done the necessary acts of purification for soul and body, bow our heads in pain and distress to make our prayer to God and the angels of heaven. We know there is no partiality shown in the matter of dispensing blessing and misfortune, and that it depends on man himself. Because of our evil ways God has brought death and war upon our state by an invasion of the Tartars, who have, without cause, encroached upon our territory, devastated the outlying lands and murdered our people. More and more are they encircling us till now the very capital itself is threatened. Like tigers are they after flesh, so that those ravished and destroyed by them cover the roadways. In vain are all our thoughts of ways and means to defend ourselves, and we do not know what to do to meet the urgency of the situation. All we can do is to clasp our bowing knees, look helplessly up and sigh.

"These Tartars are our debtors really, and have received many favors from us, and heretofore we have never had any cause to dislike them. Of a sudden has their fierce dread flood broken in upon us. This cannot be by accident but must, we know, be due wholly to our sins. But the past is the past, and our desire it to do right from now on. Grant that we may not sin. Thus it is that we ask our lives from God. If Thou, God, dost not wholly intend to destroy our nation, wilt Thou not in the end have mercy? This will be to us a lesson and so I write out this prayer as we make our promise to Thee. Be pleased, oh God, to look upon us."



*To his Portrait and the Artist.*

"'Tis God who gave this body that I wear,  
 The artist's hand sends me along through space.  
 Old as I am I live again in you,  
 I love to have you for companion dear.  
 He took me as I was, an old dry tree,  
 And sitting down reformed and pictured me.  
 I find it is my likeness true to life,  
 And yet my ills have all been spelled away.  
 What power against my deep defects had he  
 That thus he paints me sound, without a flaw?  
 Sometimes a handsome, stately, gifted lord  
 Has but a beast's heart underneath his chin;  
 Sometimes a cluttered most ill-favored waif  
 Is gifted high above his fellow-man.  
 I am so glad there's nothing on my head,  
 For rank and office I sincerely loathe.  
 You have put thought and sense into my eye,  
 And not the dust-begrimed look I wear.  
 My hair and beard are lesser white as well;  
 I'm not so old as I had thought to be.  
 By nature I am given o'er much to drink,  
 And yet my hand is free, no glass is seen.  
 I doubt you wish to point me to the law,  
 That I a mad old drunkard may not be.  
 You write a verse as well, which verse I claim  
 Is equal to the matchless picture drawn."

*The Angel's Letter.*

"On a certain month and a certain day a minister in the Palace of God sent a golden messenger to earth with a letter to a certain Yi Kyoo-bo of Korea. It read: 'To His Excellency who dwells amid the noise and confusion of the mortal world, with all its discomforts. We bow and ask the state of your honored health. We think of you and long for you as no words can express, for we too serve on the high hand of God and await His commands. You, our exalted teacher, were formerly a literary attendant of the Almighty, took his commands and recorded them, so that when spring came it was you who dispensed the soft and balmy airs, that brought forth the buds and leaves. In winter too, you scattered frost and wind, and sternly put to death the glory of the summer. Sometimes you sent wild thunder, wind and rain, sleet and snow, clouds and mist. All the things that God commanded for the earth were written by your hand. Not a jot did you fail to fulfil his service, so that God was pleased and thought of how he might reward you.

He asked a way of us and we said in reply, 'Let him lay down for a little the office of secretary of heaven and go as a great scholar among men, to wait in the presence of a mortal king and serve as his literary guide. Let him be in the palace halls of mankind, share in the government of men, and make the world bright and happy by his presence. Let his name be sounded abroad and known throughout the world, and, after that, bid him back to heaven to take his place among the angels. We think that in so doing You will fitly reward his many faithful services.'

"God was pleased at this and gave immediate commands that it be carried out. He showered upon you unheard-of gifts and graces, and clothed you with the commanding presence of the Superior Man, so that you might have a hundred chariots in your train, and ten thousand horses to follow after. He sent you forth and had you born into the earth in that nation that first catches the light of the morning as it rises from the Poosang Mountains. Now, several years have passed, and we have not heard of your special rank, or of your having won a name. Nothing startling has been done by you, and no great book written. Not a sound has reached the ears of God. We were anxious about this and so were about to send a messenger to find out, when, unexpectedly, there came one from earth to us of whom we made inquiry.

"He replied, 'The man called Kyoo-bo is in greatest straits, most far removed from any sort of honor. He is given over to drink and madness; goes here and there about the hills and by the graves writing verses; but no seal of state hangs from his belt, nor wreath adorns his brow. He is like a dragon that has lost its pool, or a dog in the house of mourning; an ill-fated lonely literatus, he, and yet all from the highest to the lowest know his name. Whether it be that he is so extravagant that he has not been used, or because they have have not chosen him I do not know.'

"Before he had finished this, however, we gave a great start and struck our hands in wonder saying, 'His earth companions are evidently haters of the good, and jealous of the wise. We must take note.'

"Thus it was we wrote a memorial embodying what had been told and God regarded it as right. He has prepared a great lock and key for these offenders, and now meditates setting matters straight. Little by little your wings will unfold, and your footsteps will take their upward way toward the heights. Far will you enter into the halls of fame. To the Chamber of the Ministry, though not equal to heaven, you will proceed. How glorious your way

will be! Now indeed you will drink your fill of heart's best joy, and the splendor of its dusty way. We, friends of yours, who are in heaven, impatient wait your high return. The harp that ought to dispense sweet music has dust upon its strings, and sad, awaits your coming. Your halls are silent as they mourn your absence, longing once again to open wide their gates. God has made ready sweetmeats of red dew, and butter of the golden mists of morning on which He feeds His angel hosts so freely. Make haste to fulfil your office among men and come back to heaven. First, however, you must attain to greatness of name and merit, wealth and honor. What we urge upon you is, be diligent, be diligent. We bow with this and present our grateful honor."

This is a piece of imaginative work, unusual to say the least. It was evidently written as a protest against his own adverse fortunes from a political point of view.

Yi Kyoo-bo writes on a wide variety of subjects. He touches nature again and again. Here is a translation of one of his poems on the family life:

*On the Death of a Little Daughter.*

"My little girl with face like shining snow,  
 So bright and wise was never seen before.  
 At two she talked both sweet and clear,  
 Better than parrot's tongue was ever heard.  
 At three, retiring, bashful, timid, she  
 Kept modestly inside the outer gates.  
 This year she had been four  
 And learned her first wee lessons with the pen.  
 What shall I do, alas, since she is gone?  
 A flash of light she came and fled away,  
 A little fledging of the springtime, she;  
 My little pigeon of this troubled nest.  
 I know of God and so can calmly wait,  
 But what will help the mother's tears to dry?  
 I look out toward the distant fields,  
 The ears shoot forth upon the stalks of grain,  
 Yet wind and hail sometimes await unseen.  
 When once they strike the world has fallen full low.  
 'Tis God who gives us life;  
 'Tis God who takes our life away.  
 How can both death and life continue so?  
 These changes seem like deathly phantoms drear.  
 We hang on turnings of the wheel of fate,  
 No answer comes, we are just what we are."

Here is one of his little quartettes that touches nature:

*The Cherry.*

"How wonderful God's work!  
So delicately mixed his sweet and bitter!  
And yet your beautiful rounded shape  
And rosy hue invite the robber bird."

As time passes on other masters follow, one Yi Che-hyun, specially noted. He lacks the versatility of Yi Kyoo-bo but in power of expression even surpasses him.

He was sent in the year 1314 as a young envoy to China to the court of the Mongol emperors. A memorial was presented about that time that Korea be made a province of China proper. Yi Che-hyun, startled at this, wrote so powerful and persuasive a rejoinder that the emperor cancelled the memorial and let Korea stand.

He traveled much in China, and so I give one of the selections that he wrote there:

*The Whangho River.*

"Down comes the rolling Whangho from the west, with sources in the fabled peaks of Kol-yoon. The envoy of great Han built him a raft and went to see its fountain-head. From the heart of the hills it rushes forth, a thousand measures downward to the sea. He found it was the Milky Way that pours its torrents eastward and comes sweeping toward us. By nine great circles it outspans the earth even to the farthest limits of the eye.

"It is like a battle fierce between the Hans and Chos; the crash of ten thousand horse in an onset on the plain. Slantwise it comes rolling in big battalions, ever ceaseless. When it mounts and overflows the fields and meadows, people's hearts forsake them from pale fear. By the opening gates of the mountains its way is cloven eastward. The fierce strokes of its blade cut a thundering pathway toward the sea.

"When I was young I played upon the bosom of the deep and wished to ride the fabled Moni. Now I would fain drink from the waters of this Western river. As fair they seem to me as the mystic lakes of dreamland that beckon to my thirsty soul. I would launch forth by boat from its sandy shallows. As I sit high and look upon it my soul and spirit are overwhelmed with awe. The fishy breezes kiss my startled gaze; great waves mount high in view like castled walls. The tall masts in the distance jostle the mountain tops. The sailor shouts his shrilly cry while sweat outlines his



tightened chin. Though the day darkens far he still must go before he lights upon the gentle village of the plain. I am not Maing Myung-si who set fire to his boats in order to settle accounts with the people of Chin; nor am I the man who threw his jewels into its boiling deep. Still, I like them, and my soul has longed to see this stately river. If the iron ox that stands upon the shore had wits to prompt his sleepy soul he would laugh at such as me and say, 'What brought you here through wind and weather and all the dangers of the way?'

Before Yi Che-hyun has passed away from the world there was born into Korea's circle of literati a most famous man to be, called Yi Saik who dates from 1328 to 1396 A. D. He is regarded as the greatest of Korea's authors, and yet the writer must confess that his investigation of his works has not led to that conclusion. A most voluminous writer he is, his complete works, numbering some fifty volumes, cannot be bought for less than thirty dollars. The charm of best originality seems lacking. He is a great master of the laws of Confucian composition, and from that point of view his works are faultless.

Two short examples translated herewith give only the thought, the real power of his Chinese composition is not evident.

### *Concerning Himself.*

"This form of mine is small and poorly built, so passers think me but a mere hunchback. My eyes defective are, and ears, too dull to hear. When some one speaks I look around to see who it is, and act much like a frightened deer that haunts the busy mart.

"Even though some one were found to be my friend, he soon would change his mind and cast me off. Though I should show mine inner heart and soul to prove I was a grateful man, he'd run the faster. So my friendships end. Although my face may shine and lips speak sweetest things, to voice my heart, I still would be the northern cart that finds itself within the southern kingdom. Who is there then to fit my arrow-head or wing my shaft for me? Who comfort lends or listens to my woe?

"Away into unfathomed depths have gone the friends once loved and trusted, like trees that hide within the evening mist. If I regard myself I am as lonely as a single lock of hair upon a bullock's back. Whose teeth will ever part to speak his grateful word in my behalf? And yet just wherein have I sinned, or how departed from the rightful way? My wish and my desire stand

firm toward the truth. Where have my deeds been sordid, low or mixed with cunning? I am a straight and honest man, why then this doubt and disregard of me? My wish is one to teach all men the way. Why is my learning held of no account? In study my desire is full attainment. Where are the flaws? What have I failed to do? I hold the plummet line of rectitude.

"My failure, faults, and lack of round success are due to the one wish I had that good would rule. I may have failed, how far I cannot know, yet why expect success from him who's but a beast, whose name is counted over on the finger-tips, as though he were a bandit chief?

"Faults lie with you, my critics, you must change. God who sees full well and knows me he will count me clear. The law required, with all its feet and inches I have kept. No matter who, if he confess his faults, his past is buried evermore. To say I'm right and good, what joy is that? To jeer and treat me with contempt what care? Let me but so conduct myself that I be not an agent of the dark. To keep God's law this be my all in all."

*Japan and the Japanese.*

(Written on the departure of Chung Mong-joo as special envoy, 1377 A. D.)

"There is a king who dwells off toward the east, proud in his own esteem. He claims the belt he wears is righteousness, his robe the kindest sheen. Stern his appearance but gentle is his speech. How wags the world he holds his even poise, strong to endure. He recks not of this little life, and death he counts an honor. Not even Pook-goong could stand a match to him. His land recalls the warlike states of Choo. Fearful he is enough to scare one's locks straight stiff, or make one's soul jump from his skin. Be it distress that overtakes, he will accept no pity from another. A single look askance and he takes vengeance on the same. He counts not father, brother, son, if they oppose his way; his wife and daughters he regards as slaves, not even dogs or swine are they. His thought is in a name. 'Tis better death than lose one's honor, and he who soils his office mars the state. He'd make his people a refined, steel-hardened race. Though they regard it thus why should we blame? What runs its fullest source is bound to change, and change within a morning. Then we shall see what gentle habits will possess his world.

"Alas, we Chosenese know not to change, their boats and carts go everywhere while I have never crossed the threshold of my door. Theirs is the Sunrise Kingdom linked to the fairy world. All things

that live and grow abound on every side. The sun that shines upon its level plains lights up its world with splendor. How comes it that the evil-hearted rise from such a land, and like mad dogs bound forth on all who pass? Their wicked name has gone throughout the earth and all the world dislikes them. The thoughtful, learned, and good, regard this eastern state with deep despair. The end will be a whole world roused to war. And then her fate? We two stand side by side. Let's think how China's states went down. Cho lost her monkey and the fell result enveloped all the forest. Now we enter upon friendly relations but as we have no heart in it they will be sure to fail. Deceit is all they spell. You, a spiritually enlightened man, are trusted with a great commission. Full powers have you in hand, go forth. Be careful of the food you have to eat and hold your imagination well in hand. Keep sound in body and see to your office with right diligence and care. I am unable to write all my heart would say. Thoughts unexpressed rise still within my soul."

The Korean viewed the Japanese in those days much as the Englishman viewed the Frenchman. Beneath his highly contemptuous manner, however, there was also a high regard. So it has been. So it is to-day. Koreans enjoy a safety of life and property as never before, have a door of opportunity open to them that they never could have erected themselves, and they give promise of not only forming an honorable part of the great Empire of Japan but of contributing something original to this illustrious nation.

Chung Mong-joo who went as envoy to Japan in 1377 A.D. is also regarded as one of Korea's foremost literary men. He is the model, too, of the faithful courtier like Keui-ja, for he refused in 1392 to swear allegiance to the new dynasty, and died a martyr. His blood marks are pointed out in all sincerity to-day on the stone bridge in Songdo where he fell. Perhaps the fact that he lived up to this golden rule of the Far East, *Serve only one Master*, makes his writings more valuable than they would otherwise be. He went several times to Nanking on messages from his king and was once shipwrecked on the way. He is regarded by both Chinese and Japanese as a great master of the pen.

### *In Nanking.*

BY CHUNG MONG-JOO.

"I, Chung Mong-joo, in 1386, fourth moon, with my commission from my king was in Nanking in the Assembly Hall. On the

twenty-third day the Emperor, while seated in the Gate of Divine Worship, sent a palace maid-in-waiting with a command saying that His Imperial Majesty desired me to come. I went and he talked with me face to face. What he said was most gracious. He ordered the yearly tribute paid by Korea, gold, silver, horses, cotton goods etc. to be entirely remitted. Greatly moved by this I wrote the accompanying song:

"A palace-maid at noon passed the command,  
And had me called before the Dragon Throne.  
To hear his gracious words it seemed to me that God was near;  
Unbounded favors from his hand reach out beyond the sea.  
I did not realize that in my joy my eyes were filled with tears.  
All I can say is May His Gracious Majesty live on forever.  
From this day forth we thrive, land of the Han, how blessed.  
We plough and dig our wells and sing our songs of peace."

*In Japan.*

BY CHUNG MONG-JOO.

(1377 A. D.)

"A thousand years have stood these islands of the deep,  
By 'raft' I came and long I linger here;  
Priests from the hills are asking for a song;  
My host, too, sends me drink to cheer the day.  
I am so glad we can be friend and kind to one another,  
Because of race let's not be mean in mind or jealous.  
Who then can say one is not happy on a foreign soil?  
Daily we go by chair to see the plums in blossom."

"Raft" is a reference to the supposed means of conveyance by which Chang Gon went all the way to Rome and to the Milky Way.

In the next century, the fifteenth, a greater number of writers appear, historians, as well, like Su Ku-jung who wrote the *Mirror of the Eastern Kingdom*, the best history we have of the early days of his people. All through it he shows himself a man of level head who draws a definite line between mere superstition and facts for history to record.

And yet it was a day of superstition, for one of his contemporaries, Sung Hyun, writes endless stories like the following:

*Odd Story of a Priestess.*

"Minister Hong, once on a journey was overtaken by rain and went into a side way where was a house in which he found a young priestess about eighteen years of age. She was very pretty and possessed of great dignity. Hong asked her how it came that she



was here by herself in this lonely place, when she replied, "We are three of us, but my two companions have gone to town to obtain supplies."

"By flattery and persuasive words he promised, on condition that she yield herself to him, to make her his secondary wife on such and such a day of the year. The priestess all too readily believed him and awaited the day, but he never came, and the appointed season passed without sound of footfall or shadow of any kind. She fell ill and died.

"Later Hong was sent south as provincial governor of Kyung-sang Province. While there he one day saw a lizard run across his room and pass over his bed quilt. He ordered his secretary to throw it out, and not only did he so but he killed it as well. The next day a snake made its appearance and crawled stealthily into the room. The secretary had this killed also, but another snake came the day following.

"The governor began questioning the manner of this visitation and thought of the priestess. Still he trusted in his power and position to keep safe from all such trivial evils, so he had them killed as they came and gave orders accordingly. Every day snakes came, and as day followed day they grew larger in size and more evil in their manner, until at last great constrictors came pouring in upon him. He had his soldiers marshalled with swords and spears to ward them off and yet somehow they managed to break through. The soldiers slashed at them with their sabres; fires were built into which the snakes were flung and yet they increased in numbers and grew. In the hope of placating this enemy the governor caught one of them and put it in a jar letting it loose at night to crawl about as it pleased over his bed and returning it once more to its place when the day dawned. Wherever he went, about the town or on a journey, he had a man carry the snake along in the jar. Little by little the governor's mind weakened under the strain of it, his form grew thin and shortly afterward he died."

This unsavory thread of superstition runs all through the writings of East Asia and shares a large part in the mental fabric of the race to-day. The law of reason that governs modern thought is more and more making its influence felt through the newspaper and the modern book, and this old world is bound to disappear. The fairy part of it we would still see live; but the snakes and devils may well go.

As time passed on and the rumor became fixed that Koryu met

its fate in 1392 through the evil influence of the Buddha, Confucianism became more and more the state religion and the literati were the scribes and Pharisees who taught and explained its sacred books. While many of them were merely creatures of the letter, some again were devoutly religious and apparently most attractive characters. One named Yi I, or Yool-gok as he is familiarly called, lived from 1536 to 1584. His name to-day is recorded in the Confucian Temple No. 52 on the east side of the Master, and is revered by his people as no other.

*The Flowery Rock Pavilion.*

BY YI I.

"Autumn has come to my home in the woods, how many things I would like to write about. The long line of river goes by us on its way from heaven. The red leaves, tinted by the frost look upward toward the sun. The hills kiss the round circle of the lonely moon. The streamlets catch the breezes that come a thousand *li*. Why are the geese going north I wonder. Their voices are lost in the evening clouds."

*God's Way.*

BY YI I.

"God's way is difficult to know and difficult to explain. The sun and moon are fixed in the heavens. The days and nights go by, some longer, some shorter. Who made them so, I wonder. Sometimes these lights are seen together in the heavens; sometimes again they are eclipsed and narrowed down. What causes this? Five of the stars pass us on the celestial warp, while the rest swing by on the wings of the woof. Can you say definitely why these things are so? When do propitious stars appear, and when, again such wild uncanny things as comets? Some say that the soul of creation has gone out and formed the stars. Is there any proof of this?

"When the winds spring up where do they come from, and whither do they go? Sometimes though it blows the branches of the trees do not even sing; at other times trees are torn from their roots and houses are carried away. There is the gentle maiden wind, and then there is the fierce typhoon. On what law do these two depend?

"Where do the clouds come from and how again do they dissipate into the five original colors? What law do they follow? Though like smoke, they are not smoke. Piled up they stand and swiftly they sail by. What causes this?

"The mists, too, what impels them to rise? Sometimes they are red and sometimes blue. Does this signify aught? At times heavy yellow mists shut out all the points of the compass, and again a smothering fog will darken the very sun at noon.

"Who has charge of the thunder and the sharp strokes of lightning? The blinding flashes that accompany them and their roarings that shake the earth? What does it mean? Sometimes they strike men dead. What law directs this I wonder?

The frosts kill the tender leaves, while the dew makes all fresh and green again. Can you guess the law by which these are governed?

"Rain comes forth from the clouds as it falls, but again there are dark clouds that have no rain. What makes this difference? In the days of Sillong rains came when the people wished them, and desisted when their hopes were fulfilled. In the Golden Age they fell just thirty-six times, definitely fixed. Was it because God was specially favorable to those people? When soldiers rise in defense of the right rain comes; rain comes too, when prisoners are set free. What do you suppose could cause this?

Flowers and blossoms have five petals, but the flakes of snow have six. Who could have decided this?

"Now hail is not white frost nor is it snow. By what power has it become congealed? Some of its stones are big as horses' heads, and some again are only as large as chickens' eggs. Sometimes they deal out death to man and beast. At what time do these things happen? Did God give to each particular thing its own sphere of action when he made it?

"There are times when the elements seem to battle with each other as when rain and snow compete. Is this due to something wrong in nature, or in man's way?

"What shall we do to do away with eclipses altogether, and have the stars keep their appointed course? So that thunder will not startle the world; that frosts may not come in summer; that snows may not afflict us, nor hailstones deal out death; that no wild typhoons may blow; that no floods prevail; that all nature run sweetly and smooth, and so that heaven and earth will work in accord to the blessing of mankind? Where shall we find such a doctrine? All you literati who are deeply learned, I should think that some of you could tell me. Open your hearts now and let me know."

To prove that literary talent was not confined to the halls of the

rich we have a number of authors who rose from the lowest social stratum to shine high in the firmament. One, son of a slave, called Song Ik-p'il was born in 1534 and died in 1599. His works were re-published in 1762 and are regarded to-day as among Korea's best, almost sacred writings.

*On Being Satisfied.*

BY SONG IK-P'IL.

"How is it that the good man always has enough, and why the evil man should always lack? The reason is that when I count my lacks as best I have enough; but worry goes with poverty and worrying souls are always poor. If I take what comes as good and count it best, what lack have I. But to complain against Almighty God and then my fellow men means grieving o'er my lacks. If I ask only what I have I'm never poor; but if I grasp at what I have not how can I ever have enough? One glass of water, even that may satisfy, while thousands spent in richest fare may leave me poor in soul. From ancient days all gladness rests in being satisfied, while all the ills of life are found in selfishness and greed. The Emperor Chin-see's son who lived within the Mang-heui Palace was heard to say, 'Though I live out my life, 'tis all too short,' and so his worries came. The ruler of the Tangs we're told cast lots to meet his love beyond the veil because his heart was cheerless here, and yet we poorest of the poor when we wish only what we have how rich we are. How poor are kings and princes who reach out for more, while he who's poor may be the richest. Riches and poverty lie within the soul, they never rest in outward things. I now am seventy and my house has nothing, so that men point at me and exclaim 'How poor.' But when I see the shafts of light tip all the hill tops in the morning my soul is satisfied with richest treasure; and in the evening, when I behold the round disk of the moon that lights the world and shines across the water, how rich my eyes! In spring the plum-trees bloom, in autumn the chrysanthemum. The flowers that go call to the flowers that come. How rich my joy! Within the Sacred Books what deep delight! As I foregather with the great who've gone, how rich! My virtues I'll admit are poor, but when I see my hair grow white, my years how rich! My joys attend unbroken all my days. I have them all. All these most rich and satisfying things are mine. I can stand up and gaze above, and bend and look below, the joy is mine. How rich God's gifts! My soul is satisfied."



The times of Shakespeare were the most prolific days of Korea's long period of literature. Suddenly a great tragedy befell the land in the war of Hideyoshi in 1592. This filled the mind of the new generation with its horror as one can easily see through the literature that followed.

Kim Man-choong, the author of the *Cloud Dream of the Nine* was born in 1617, the year after Shakespeare died. The echoes of the terrible war were not only sounded in his ears as a little boy, for his father and mother had seen it, but when he was nineteen years of age the Manchos came pouring in and extorted a humiliating treaty from Korea. By the side of the river, just out of Seoul, a tall stone with Chinese writing on one side, and Manchoo script on the other, told how Korea was brought under the imperial heel. The stone stood till 1894 when some of the youthful patriots of that day knocked it over, and it still lies on its face.

It would seem as though the spirit of destruction had entered society in the fateful seventeenth century, for the four political parties fought each other not as Whigs and Tories, who talk a bit, and then take afternoon tea together, but with knife and deadly potion. Song Si-yul, the greatest literary light of Kim's day, had to drink the hemlock when he was eighty-two and so depart this life. These were the days of Samuel Pepys, the Plague and the Great Fire of London. It would seem as though the spirit of trouble had abounded even to East Asia.

Here are some of the echoes of that period as seen in the shorter poems:

*Avarice.*

BY SOO-KWANG.

(1563-1628 A.D.)

"Busy all my days with head and hand,  
And now at last a mountain high I have of treasure;  
But when I come to die, the problem's how to carry it.  
My greedy name is all that's left behind me."

*Temptation.*

BY KIM CHANG-HYUP.

(1651-1708 A.D.)

"So many tempters lay siege to the soul,  
Who would not lose his way?  
For though the axe cuts deep the fateful tree,  
The roots shoot forth anew.  
By early morning light awake, my friend,  
And try thy soul and see."

Queen In-mok was one of the famous literary women of this age. She was a broken-hearted mother of royalty who spent her exile days writing out with silver ink on black paper the sacred Mita Book of the Buddha. This relic is preserved as a special treasure in the Yoo jum Monastery of the Diamond Mountains where the writer had a chance to look it through in October of this year (1917).

Here is one of her poems:

*The Worn-Out Laborer.*

BY QUEEN IN-MOK.

(About 1608 A.D.)

"The weary ox grown old with toil through years of labor,  
With neck sore chafed and skin worn through in holes would fain go sleep.  
Now ploughing's done and harrow days are over and spring rains fall,  
Why does his master still lay on the goad and give him pain?"

*An Ode.*

BY YOON CHEUNG.

(1629-1715 A.D.)

"Little there is that I can do in life,  
I leave it all to God and go my way.  
When brack and fern thick clothe the hills with green,  
Why should I sweat to till and dig the soil?  
And when wild hemp and creeping plants enclose the way,  
What need I furthermore of fence or wall?  
Although the breeze no contract written has,  
Yet still it comes unfailingly to cheer;  
And though the moon has sworn no oath of brotherhood,  
It nightly shines its beams upon my way.  
If any come to jar my ears with earthly woe  
Tell him no word of me or where I am.  
Within my mystic walls I sit supreme,  
And dream of ancients, honored, revered, glorified."

Since Kim's day famous authors have lived, many of them, and literature has held unquestioned sway till the year 1894 when by order of the new régime the government examinations were discontinued. With this edict all incentive for the study of the classics disappeared, and the old school system ceased to be. It is twenty-three years since this edict was promulgated, and a young man must have been at least twenty-two or twenty-three at that time to have had even a reasonable grounding. The result is seen to-day in the fact that Korea has no good classic scholars of less than forty-five years of age.

This tragic death of native literature that followed the fateful edict is seen in the fact that a famous father of the old school may have a famous son, yes, a graduate of Tokyo University, who still cannot any more read what his father has written than the ordinary graduate at home can read Herodotus or Livy at sight; and the father, learned though he be, can no more understand what his son reads or studies, than a hermit from the hills of India can read a modern newspaper. So they sit, this father and this son, separated by a gulf of a thousand years pitiful to see.

Nevertheless the poems, the literary notes, the graceful letters, the inscriptions, the biographies, the memorials, the sacrificial prayers, the stories, the fairy tales of old Korea will remain, a proof of the graceful and interesting civilization of this ancient people.

## A JEWISH TRANSLATION OF THE OLD TESTAMENT.

BY THE EDITOR.

A NEW Bible translation has been published, and this time it is a version of the Old Testament prepared by Jewish scholars.<sup>1</sup> The work is apparently well done, but the reviewer would like also to have seen short notes and explanations of the meaning of certain passages and in some cases the literal meaning of the text according to its historical significance, where the new rendering varies from the familiar ones.

The Old Testament is a Hebrew document as every one knows, but it forms an important portion of Christian Scriptures, and as such it first became known to the Gentile world. Since the rise of Christianity the Bible has been translated again and again. Two or more centuries before the Christian era the Hebrew Holy Scriptures (the Old Testament) were translated into Greek by seventy rabbis who are supposed to have rendered the text verbatim in such perfect agreement that this was believed to indicate that their translations were inspired and should be regarded as revealed. Therefore this version is called the Septuagint and is usually expressed by the symbol LXX (the Seventy). At the beginning of the Christian era a translation was made for the use of the Roman Church by Jerome, who mainly relied on the work of a converted

<sup>1</sup> *The Holy Scriptures According to the Masoretic Text.* A new translation with the aid of previous versions and with constant consultation of Jewish authorities. Philadelphia, 1917.

Jewish scholar. Wycliff's translation into English in 1382 was the first translation from the Vulgate into a vernacular. Among later versions Luther's German translation is famous, and also in England the familiar King James translation known as the Authorized Version, which later on was followed by the so-called Revised Version.

Of course the Jews were reluctant to use Christian translations for their own services because the Christian interpretation naturally did not accord with Jewish views. In Germany a German translation made by German Jews is commonly called Mendelssohn's Version, after the chief editor. German Judaism then formed decidedly the leading body of the Jews, and so it is natural that the Jews found expression for their Holy Scriptures in the German language. But recently the significance of Judaism has extended into English speaking countries, and at present there are perhaps more Jews in English speaking nations than even in Germany or any other countries, except in Russia, so the need of an English translation by Jewish scholarship has grown more and more insistent, and here before us is the result.

The editors have made good use of prior translations, including all the Christian versions, but in addition to the popular translations they have taken every care to incorporate in their new version the full use of Hebrew learning without being afraid of the results of Higher Criticism which in some church circles have been denounced as anti-religious.

It would have been desirable to have brief pertinent marginal notes concerning those passages in the text which have been either wrongly interpreted by translators or where a definitely un-Jewish version has become habitual. But such tactics are not in the line of our translators. They have given their best scholarship without controversy, and have avoided even the mere appearance of controversy. A discussion of variant readings would perhaps best find expression in an independent little book on such passages, and perhaps it will follow in course of time.

At any rate this new translation of Jewish Scriptures is a welcome addition to Biblical scholarship and will no doubt find due recognition everywhere, not only in the circles of scholars to whom the Bible is a valuable portion of the world's literature, but also in the homes of Christian orthodoxy, and there is no doubt that it will be of great benefit to the synagogue service and Jewish home life.

As I have just intimated, it seems to me that some such addi-

tional little notes as appear for instance in the German Hirschberg edition of Luther's Bible would not have been inappropriate. Take for instance the passage in Job xix. 25 where we read: "I know that my redeemer liveth." Our Jewish version has unnecessarily followed the Christian versions by adopting the word "redeemer" as it is used in the English version, while we read in the Hebrew text the word *ga'ali* (גֹּאֲלִי), i. e., "my blood avenger." The root form *go'el* does not mean "redeemer," but is a Hebrew term denoting the nearest of kin, or the one upon whom in case of murder the duty of blood revenge would fall, and a better translation would be "avenger." At any rate a little note with regard to the meaning of *go'el* would be pertinent, whereas the preservation of the Christian interpretation of the passage seems to us actually out of place, at least from a Jewish standpoint. Even Christian higher critics would regard as misleading a translation which could interpret the word as a synonym of "Saviour" or "Messiah."

There is one interesting passage which evidently presented a problem. It has been interpreted as promising the kingdom to Judah until the Messiah should come and is contained in the blessing of Jacob in Genesis xlix. 10. The Authorized Version of this verse reads: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." This is the only passage where the word Shiloh mystifies us. We must assume that it cannot mean anything except the definite city where the tabernacle was erected and where the entire congregation was wont to assemble. The better rendering is "as long as they [people or pilgrims] come to Shiloh," and in this sense the new version translates it:

"The sceptre shall not depart from Judah,  
Nor the ruler's staff from between his feet,  
As long as men come to Shiloh."

In whatever minor details we might disagree with the translators of this new version, we recognize its high merits unreservedly and express our confidence that it will rank on not less than equal ground of authority with prior translations.



## SOME FRENCH BOOKS ON THE ALSACE-LORRAINE QUESTION.

BY THEODORE STANTON.

WHEN the day comes for opening up the peace negotiations, the Alsace-Lorraine question is sure to be one of the most complicated problems to solve. "It has come to the fore as never before," wrote me recently Professor Jacques Flach, of the College of France, himself an Alsatian and one of the best French authorities on the subject. At the present moment, France demands as unanimously the return of the "Lost Provinces" as does Germany their retention. In the meantime it may be interesting and instructive to get glimpses of the French points of view as presented in some of the numerous books and pamphlets concerning the matter with which the French presses have been teeming ever since the outbreak of the war. This article may be more a bibliography than a historic, political or legal examination of the subject, but may have its value nevertheless.

*Eugène Rambert* (Lausanne: Payot, 6 fr.), by M. Virgile Rossel, at present a federal judge at Lausanne, formerly President of Switzerland, and the author of able histories and literary works, is in itself an exceedingly interesting biography, and in several places has a direct bearing on the Alsace-Lorraine question. The subject of this biography, Eugène Rambert, who died in 1886, was a well-known Swiss miscellaneous writer of marked talent who exerted a wide influence in his own country and even beyond its borders. The volume contains a long chapter on the war of 1870-71, where of course Alsace-Lorraine is subjected to the observations of this very intelligent publicist, whose conclusions are penetrating, impartial and pronounced. At first M. Rambert assumed a rather neutral stand; but little by little he began to take sides with France, and there he finally remained firmly to the day of his death. "Alsace, German, will never be other than one of Germany's marchlands," he wrote in 1871. These words appeared in his *Le Journal d'un Neutre*, which was published during 1871 in several numbers of the Swiss periodical *La Bibliothèque Universelle*. This Journal has never come out in volume form and should be read by those who would catch the true spirit of that year so momentous in European politics. It frequently refers to the Alsace-Lorraine affair,

then a burning one, and points out several of the weaknesses of the German contention. M. Rossel takes the same view as M. Rambert and does not hesitate to declare that "the retention of Alsace by Germany would be a loss to Europe; a whole fecund work of intellectual conciliation and penetration would be suspended for centuries."

*Les Grandes Heures* (Paris: Perrin, 2 v., 3 fr. 50 each), by M. Henri Lavedan, of the French Academy, is a collection of newspaper articles all having to do with the war. The short one entitled "Alsace" was penned in the glow of enthusiasm occasioned at the very beginning of the conflict when the French armies penetrated into Alsace for a short distance along a narrow strip, where they have been ever since and where the schools, post offices, courts, etc., have already been organized on French lines as they were before the war of 1870. M. Lavedan's little article well expresses the intense feeling of patriotism which "this inroad into the enemy's temporary country" occasioned in August 1914 and which is still alive in every French breast. This fact that France is installed again in Alsace and has been there for over three years and a half is a factor in the present problem that cannot be overlooked.

*L'Alsace Française* (Paris: Perrin, 3 fr. 50) is by the distinguished French littérateur Edouard Schuré, who is Alsatian by birth. The subtitle of the book is "Dreams and Combats," and the motto is: "The soul of France is reflected in the eyes of Alsace as is the soul of Europe reflected in the eyes of France." These quotations show the spirit which pervades the book, and though these essays were written at different times, there is a unity about them, for they all relate to some aspect of Alsace, which in fact is the constant theme of most of M. Schuré's writings. The closing third of the book is described by the author as "a sketch of the psychic development of Alsace, in its relation to France, during the past centuries down to the present war." We have here well presented the French view of the whole Alsace question expressed in the fine style which characterizes all of M. Schuré's work.

I make here the following extract from a letter of his to me:

"During my long life, I have taken no part in politics. Art, poetry and philosophy have been the chief subject of my literary career. In 1871 I protested, in a pamphlet entitled *L'Alsace et les Prétensions Prussiennes*, against the annexation of Alsace to Germany. My pamphlet made some little stir at the time. Because of its irreducible attachment to France, Alsace-Lorraine has become a gage and a symbol of the highest importance. For Germany it

symbolizes the promise of security on the part of the new empire of the Hohenzollerns and its right to conquer by military force any French territory which it may wish to annex. For France it is a question of national honor and concerns at one and the same time the integrity of our people and our national conscience. For the world at large the liberation of Alsace-Lorraine, that is to say the voluntary return of these two provinces to France, like the restitution of Belgium, Italia Irredenta, Servia, and the rest of abused Europe, will mean that this Old World is at last a federation based on the recognition of the rights of free peoples and the idea of a society of nations. The generous and magnificent manner in which the New World has come to the support of this idea is a sure sign of its final acceptance everywhere."

Returning to the same subject a month later, M. Schuré again wrote me:

"If we gain a decisive victory over Germany, which seems to me certain with the aid of our allies and especially now that we have the United States with us, I think France will be satisfied with regaining her two lost provinces, which, in their immense majority have remained inflexibly and invariably faithful to her. I would oppose the annexation of other German territory whose inhabitants are attached to the Fatherland. It would be contrary to the principle of free nationalities, which is determined above all things by the wishes of the people immediately concerned. But I hold that France will have the right to demand, as guaranteeing her security for the future, that a determined zone be neutralized in the matter of things military, where Germany will not have the right to hold or send armies. The inhabitants of this region would thus continue to be a part of Germany as regards their economic and intellectual life, but Germany would not be permitted to use their territory as a camp where could be prepared an attack on France. The future international congress could regulate the details of the matter."

By the way, M. Edouard Schuré is a French writer who should be more widely known in America, as he shares many of our views on government, art, religion and philosophy, and has written with talent on all these subjects. A good acquaintance with the man and his books on ethics, history, criticism, and his novels, dramas and poetry, can be obtained from a volume entitled, *Edouard Schuré: son Œuvre et sa Pensée* (Paris: Perrin, 3 fr. 50), by M. Robert Veyssié, the poet, and Prof. Alphonse Roux, the art historian and critic, now serving as a lieutenant at the front, both

ardent followers of M. Schuré. The volume contains his portrait which represents him as a large powerful man physically as well as mentally, with a big head covered with heavy locks and having a high broad forehead.

*Quelques Aspects du Vertige Mondial* (Paris: Flammarion, 3 fr. 50), by Pierre Loti, of the French Academy, contains a chapter on Alsace, as he found it in August 1914, when he accompanied President Poincaré on a two days' visit to the newly conquered lands, and in July 1915 when he was there again. Written in Loti's best style, this account of these two brief sojourns in "this sacred region" offers another good example of the deep patriotic feeling which Alsace always awakens in the French breast of to-day.

*L'Anéantissement de la Nationalité Alsacienne-Lorraine* (Paris: Plon, 25 centimes), by V. W. Friedel, is one of the severest criticisms of the German régime in the Lost Provinces that I have seen. The preface is by M. Jules Siegfried, the well-known deputy, who is a native of Alsace and who points out a possibility—"when peace comes the German plan is that these provinces shall cease to be an Imperial Territory, *Reichsland*, and shall be simply annexed to Prussia"—which is now widely circulated in France and has done much to strengthen the demand that Alsace-Lorraine be unconditionally surrendered.

"*Annales d'Alsace*" (Paris: *Bibliothèque d'Alsace-Lorraine*, 75 centimes each) is a series of a dozen illustrated pamphlets whose aim is to awaken among the inhabitants of those regions the old love for France. The one by Baron Albert de Dietrich, "*Rouget de Lisle et Frédéric de Dietrich*," is especially interesting, as it is the history of the creation of the famous French national air, "*La Marseillaise*," first sung in the drawing-room of the mayor of Strasbourg, Frédéric de Dietrich, who, notwithstanding his noble patriotism, was beheaded during the Terror. He was the great great grandfather of the author of this pamphlet, who, by the way, is also related to Lafayette.

*Le Messager de Lorraine* (Nancy: Berger-Levrault, 1 fr.) aims to do for Lorraine what the foregoing series is to do for Alsace,—revive the slumbering, where it is slumbering, affection for France. It is an annual, and the first number, that for 1917, appeared at the beginning of last year. I have not yet seen the second number, that for the present year. It is well illustrated, contains some excellent prose and poetry, and counts among its collaborators M. Maurice Barrès, one of the most famous of Lor-



rainers and one of the most uncompromising leaders in the demand for the unconditional return of Alsace-Lorraine.

*La Guerre et le Progrès* (Paris: Payot, 3 fr. 50), by M. Jules Sageret, is an able presentation of the philosophy of the present conflict and like almost every serious French book on current events, finally comes round to the inevitable Alsace-Lorraine problem. This is the way he sums up the matter: "With these provinces in the power of Germany, both France and Alsace-Lorraine are dissatisfied. But with them in the possession of France, only Germany is dissatisfied. In the latter case, there will of course be a ruffling of pride and some national humiliation. Yet, however keen this feeling may be, it is much less likely to last than grievances caused by an annexation accomplished against the wishes of those annexed."

M. Sageret, by the way, is a brilliant graduate of the great Paris civil engineering school, l'Ecole Centrale, and specialized in electrical engineering until nearly thirty, when he turned toward literature, "for which I always had a strong bent," he once said to me. Since then he has produced a half dozen novels and as many more volumes of criticism. In a letter accompanying his new book he writes me:

"The question is often asked whether the Allies should treat with the Kaiser when the time comes for peace. On this point I quite agree with President Wilson, who has brought out very clearly the real meaning of this war, and his conclusions must be accepted. It is a war of principles,—the principle of nationality based on the free consent of peoples, opposed to the principle of the sovereignty of the State; and consequently, the principle of democracy over against the principle of authority. The future peace should be no mercantile peace, for there can be no bargaining over the clauses which are to make up the document which is to bring about a stable and pacific organization of the world. The reign of the old kind of diplomacy, steeped in trickery, must be ended. But this can be secured only through the sincere co-operation of the German people who of their own accord rid themselves of the Hohenzollerns. This they will not be able to do unless our victory is complete. Therefore we must go on fighting with vigor, decision and tenacity, in which effort we feel sure the United States are bringing us a support as fresh as it is large."

This slogan that the future peace negotiators must ignore the Kaiser was perhaps first sounded, at least in France, by the well-known politician and writer M. Joseph Reinach, who repeats it



several times in the eleventh and latest volume of his remarkable series, *Les Commentaires de Polybe* (Paris: Fasquelle, 3 fr. 50 each volume). Nor does this volume or its predecessors neglect the Alsace-Lorraine problem. "Between the Vosges and the Rhine is another Poland," M. Reinach says. He even seems to advocate "the return of France to the Rhine," which M. Schuré, as we saw above, and the vast majority of Frenchmen, do not demand. None of the daily commentaries on this war by leading French writers—there are many and very brilliant ones—equal perhaps these short, crisp, vigorous *Figaro* articles of this modern Polybius; and among these terse paragraphs of M. Joseph Reinach certainly the best are those devoted to the Alsace-Lorraine question.

A most lamentable thing about this Alsace-Lorraine business is that a practically dead issue has suddenly been brought to life again in its most intense form. When August 1914 came it had, in France, entered upon its final slumber. Many of the old generation of Frenchmen of 1870, who had naturally kept alive the spirit of revenge, had passed away, and among these was that fiery ultra patriot, Paul Déroulède. The younger generations did not at all feel called upon to go to war in order to regain the Lost Provinces. In fact a growing sentiment toward a rapprochement between France and Germany was well under way. All this is admirably brought out in *L'Alsace-Lorraine* (Paris: Ollendorff, 3 fr. 50), by M. Maxime Leroy, published a few weeks before the cloud burst. M. Leroy is the author of a half dozen books on French public questions, and presents in this one a strong clear picture of the problem as it stood at the beginning of the fatal year 1914. The spirit in which he handles the subject is revealed in the sub-title of this book—"Porte de France, Porte d'Allemagne," the reference being to the two city gates of the Alsatian town of Phalsbourg, "one looking toward the east and the other toward the west, one being called the French Gate and the other the German Gate. . . . And you are led to wish that the whole *Reichsland* might become one vast city with two gates opening out onto the two civilizations so long enemies, so that the ideas of both might circulate freely from one to the other. . . . No more war!"

And if one would see how all this peaceful regulation of the Alsace-Lorraine imbroglio has been nipped in the bud, glance over a pamphlet published some two years later by this same author, *Le Statut Civil et Administratif des Alsaciens-Lorrains pendant la Guerre* (Paris: Bureaux des Lois Nouvelles, 25 centimes); and a second pamphlet, *Almanach de la Paix par le Droit* (Paris: Plon,

25 centimes), where there is an article by M. Leroy that is very significant.

Two other pamphlets should be noted,—*Pourquoi nous nous battons*, by Prof. Ernest Lavisse, of the French Academy, the well-known historian; and *La Question d'Alsace-Lorraine*, by M. Lavisse and Prof. Christian Pfister, of the Sorbonne. Both may be obtained for a few sous from the Paris publisher, Armand Colin. They offer the best brief statement of the question which I have seen.

In *Un Poète Alsacien* (Nancy: Berger-Levrault, 75 centimes), M. Armbruster, of the Paris bar, gives us a sketch of one of those typical intellectual Alsatians who have always remained faithful to France,—the late Georges Spetz, who has sung in verse the praises of both lands,—

"O ma belle et noble patrie,  
O mon Alsace, ô mon pays."

And the caricaturists have also come to the support of the movement. *De l'Arrière au Front* (Paris: Fasquelle, 3 fr. 50) is by the famous artist in this line, "Henriot,"—M. Henry Naigrot, editor of *Charivari*, and the author of many volumes and stories. It is a little volume of some six or seven hundred sketches where the legend is often as witty as the drawing and which contains several amusing skits at the expense of the Germans, often with Alsace-Lorraine as the subject.

Zislin, the clever caricaturist of Mulhouse, long ago brought his sharp pencil to the aid of the Alsatian cause. Imprisoned for his bold actions, he escaped when the war broke out and joined the French army. Some sixty or more of his best sketches have been collected and the first part—there will be four—has just appeared under the title *L'Album Zislin* (Nancy: Berger-Levrault, 3 fr. 50 each part). Zislin has thoroughly succeeded in catching the Teutonic foibles and characteristics, and his skits are as cutting and funny as they are artistic.

There has recently been founded in Paris a "Ligue Républicaine de Défense Nationale," whose secretary general is the well-known writer Mme. Th. Harlor, 77 rue Blanche, who says in a recent letter to me: "Our aim is to combat the infamous propaganda of the enemy, who, underhandedly, is trying to accomplish in all the allied countries what is succeeding so well in Russia. Our membership is made up wholly of republicans because we think this will be significant, as before the war we French republicans all advocated

the noble ideas of pacifism. One of our ways of advancing the cause is the issuing of tracts, and the third on our list will be one devoted to the Alsace-Lorraine question."

I might continue this list of books and pamphlets almost indefinitely. But I think I have mentioned a sufficient number in different fields of literature and art to show what the whole must be. The lesson which they teach and which should be borne in mind when peace comes, lest the governments repeat the same mistake made by Germany in 1871, is well expressed in this sentence, the name of whose author I have forgotten: "Nations are the work of God, but States are made by men."

PARIS, FRANCE.

## TWO CHINESE CITIES.

BY A. M. REESE.

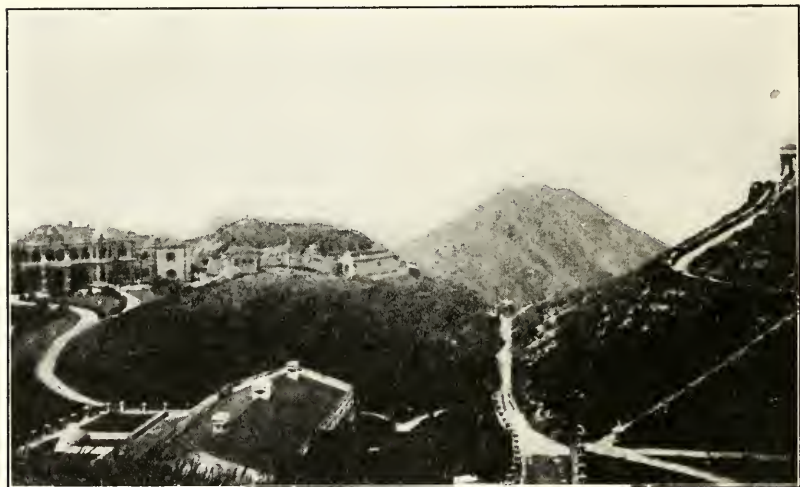
AFTER a voyage (unusually calm for the China Sea) of four days from Singapore, the S. S. "Bülöw" slowly steamed among the islands at the entrance and came to anchor just after sunset in the beautiful harbor of Hongkong. There is really no *city* of Hongkong, though letters so directed will reach their destination, and even the residents of the city in whose harbor we were anchored would have spoken of living in Hongkong. The name "Hongkong" belongs to the small island, ten miles long by three wide, that lies about a mile from the mainland of China. Along the north or land side of this island lies the city of Victoria, with a population of 350,000, commonly known by the name of the entire island, Hongkong.

Practically the whole island is occupied by mountains of a maximum height of about 1800 feet, so that the town has only a narrow strip of level ground along the beach and extends in scattered fashion to the very top of the ridge.

As we came to anchor the twinkling lights of the streets and houses were just beginning to appear, and in a little while, when the short tropical twilight had changed to darkness, the shore line was a mass of lights which gradually became more scattered toward the hill-tops, where often a single light marked the location of some isolated residence. Across the harbor another smaller group of lights showed the position of Kowloon, a small seaport on the mainland and the southern terminus of the Kowloon and Canton Railroad. On the water between the two towns, really one great

harbor, were thousands of lights, indicating the position of invisible steamships, junks, tugs, launches and sampans. Most of these lights were stationary, showing that the vessels to which they belonged were at anchor, but some of them were in motion, and hardly had we come slowly to a standstill and dropped anchor before we were besieged by a swarm of launches and sampans all clamoring for passengers to take ashore.

As is customary in the East, steamers usually anchor in the harbor at Hongkong at some distance from shore, so that the larger hotels, as well as Cook's Agency, have private launches to take passengers ashore. Since it was rather late to see anything of the town most of the cabin passengers preferred to remain on board



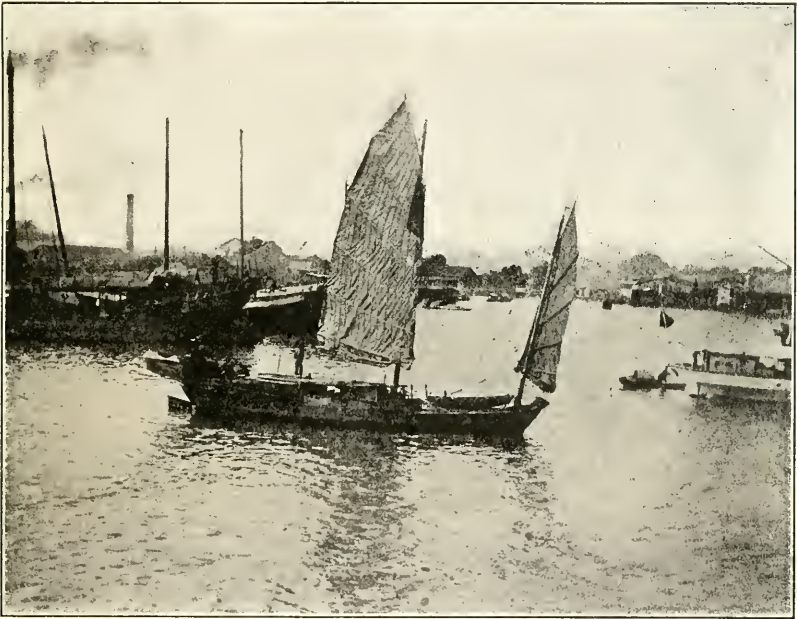
VIEW ON "THE PEAK"; GOVERNOR'S RESIDENCE IN THE LEFT BACKGROUND.

for the night, and the view of the lights of the harbor and town as seen from the ship was well worth enjoying for one evening.

The next morning we were able to see the meaning of the lights of the night before. The business part of the town, with its crowded Chinese sections and its fine municipal and office buildings, lies as a narrow strip along the shore, while struggling up the mountain side are the residences, churches, schools, etc. of the English and wealthy Chinese residents. On this mountain side is also a most beautiful and interesting botanical garden. On the highest point of "The Peak," as the main peak of the range is called, is a weather observatory and signal station, and from this



point one of the most beautiful views in the world may be obtained ; to the south, the open China Sea, with numberless green islands extending almost to the horizon ; to the north, the mainland of China, fringed with low mountains ; between the mainland and the island the long, narrow strait forming the harbors of Victoria and Kowloon ; at the foot of the mountain the densely crowded business streets ; and extending up the almost precipitous northern slopes of the mountain the beautiful, often palatial homes of the wealthy residents. Winding along the mountain sides a number of fine roads and paths give access to these homes, but to reach



CHINESE JUNKS IN THE HARBOR OF CANTON.

the higher levels, especially, there may be seen the cable tramway, going so straight up the side of the mountain that it is almost alarming to look forward or back from the open cars. The homes nearer the foot of the mountain are usually reached by means of sedan chairs carried by two, three or even four coolies, while in the level business section the usual means of travel are the electric cars and the ever-ready rickshas. Horses are practically unknown except for racing purposes ; carts are pulled by Chinese coolies instead of by horses, and merchandise is carried by coolies in baskets or bales on the shoulders. It is an interesting though



unpleasant sight to see strings of Chinese men and women toiling up the steep sides of the mountain, carrying stones, cement, window frames, timbers, and all other material used in building the palaces in which the wealthy people live. For a day of this back-breaking labor they are paid about what one of their rich employers would give for one of his best cigars. Every stick, stone and nail in all of these houses has been carried up all these hundreds of feet on the backs of men and women, chiefly the latter.

In a beautiful little level valley between the bases of two of the mountains is the play ground of Hongkong, known as "Happy Valley"; here are tennis courts, a golf course, etc. overlooked on either side, rather incongruously, by a Chinese and a Christian burial ground.

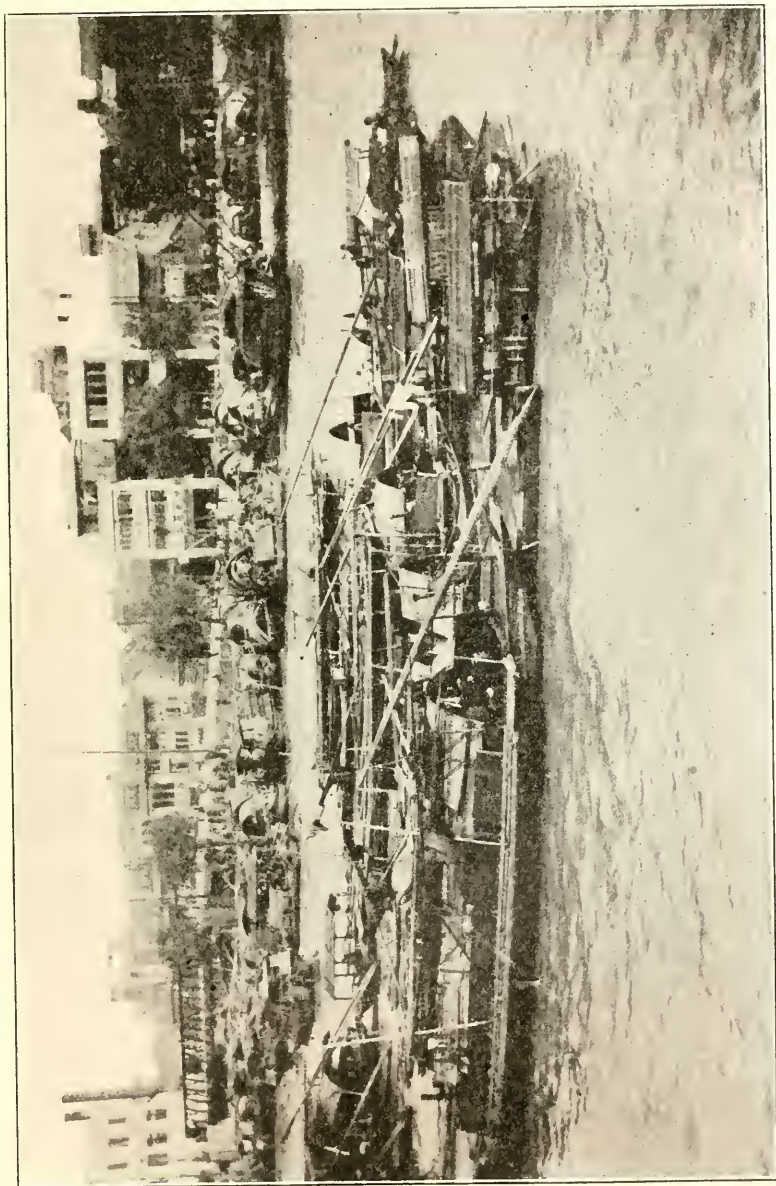
Having visited the various points of interest about Hongkong, which is really a part of the British Empire (ceded by the Chinese in 1841) though a vast majority of its residents are Chinese, I decided to have a look at a real Chinese city, Canton, located about ninety miles up the Canton River. As Canton happened to be in the throes of a revolution at that time, people were flocking by the thousands from there to Hongkong. Cook's Agency was warning people to keep away, and Hongkong papers had as headlines "Serious Outlook in Canton"; but I did not expect ever to have another chance to visit this typical Chinese city, so I boarded one of the boats of the French line that left Hongkong late in the evening for the run up the river. I learned later that one of these boats had been "shot up" a few days before by the revolutionists, and that a number of the passengers had been killed. However we were not molested, and reached Canton about eight the next morning.

After daylight we were able to get an idea of the country on either bank of the muddy river; it was low and marshy, every acre being planted in rice. Occasionally, on a slight elevation, would be seen a pagoda-shaped temple, standing lonely among the rice fields, where doubtless it had stood for many centuries.

At frequent intervals we passed small native boats, some of them with sails and loaded with goods, most of them rowed by one or more oars. It was to be noticed that when there was only one oar it was being worked vigorously by a woman, while a man sat comfortably in the stern and steered. These people were evidently going from the crowded villages in which they lived to work in the rice fields.

At Canton the river, which is there only a few hundred yards

wide, was jammed with craft of all kinds, including one or two small war vessels and hundreds, probably thousands, of *sampans*.



SAMPANS IN THE HARBOR OF CANTON.

The latter carry passengers and small quantities of freight; they are roofed over more or less completely and serve as the homes of

the owners' families, all the members of which take a hand in the rowing.

The foreign (mostly English and French) quarter of Canton is known as "the Shameen" (meaning sand-bank), a small island in the river connected with the city proper by a couple of bridges. It has beautifully shaded streets and fine houses, and is utterly different from the Chinese Canton. At the Shameen's one hotel, which charges the modest rate of from four to eight dollars per



A WIDE STREET IN CANTON.

day for very ordinary service, I was told that conditions were "very uncertain" and that nobody was allowed to enter the walled city after 9 P. M. without a pass.

A guide having thrust his services upon me before I could get off the boat, we left the Shameen, crossed one of the bridges and plunged into the network of streets where, without a guide, a stranger would be lost in a few minutes.

In a few of the streets outside of the walled city rickshas are the usual means of travel, but inside the walls most of the streets are too narrow for rickshas to pass one another, and paving of large flagstones is too rough for wheels, so that the sedan chair is the only means of locomotion except one's own legs. My self-appointed guide said he would get chairs for seven dollars per day (\$3.00 in American money) but I told him I expected to walk and that if he wanted to go with me he would have to do likewise; he immediately professed to think that walking was the only way to go, so we agreed to see the town afoot. After we had walked pretty briskly for three or four hours he inquired meekly, "Can you walk this way all day?" People in the tropics are not usually fond of walking, but Ping Nam was "game" and made no further remarks about my method of locomotion. Some of the less frequented streets where there were no sun-screens overhead were very hot, but in the busy streets the sun was almost excluded by bamboo screens and by the walls of the houses on each side, so that the heat was not nearly so oppressive as might be expected in so terribly congested a city. Many of these streets were so narrow that a tall man could touch the houses on each side with outstretched hands.

On each side were stores of all sorts with open fronts with gay signs and with gayly colored goods on display, making a picture of wonderful fascination and everchanging interest.

Although we wandered for hour after hour through a perfect wilderness of such streets we saw not a single white person; it seemed as though I were the only Caucasian among the more than a million Asiatics, though this, of course, was not actually the case.

In the busier streets the crowds filled the space from wall to wall, so that when a string of coolies came along, bearing burdens in the usual manner from a stick over the shoulder and humming the cheerful though monotonous "get-out-of-the-way" tune, we had to step aside, close against or into some store to let them pass; and when an occasional chair came along it swept the entire traffic aside as a taxi might in a crowded alley of an American city.

In spite of the density of the population the people all seemed happy and contented; even the little children with faces covered with sores, as was often the case, appeared cheerful, and ran and played like other children.

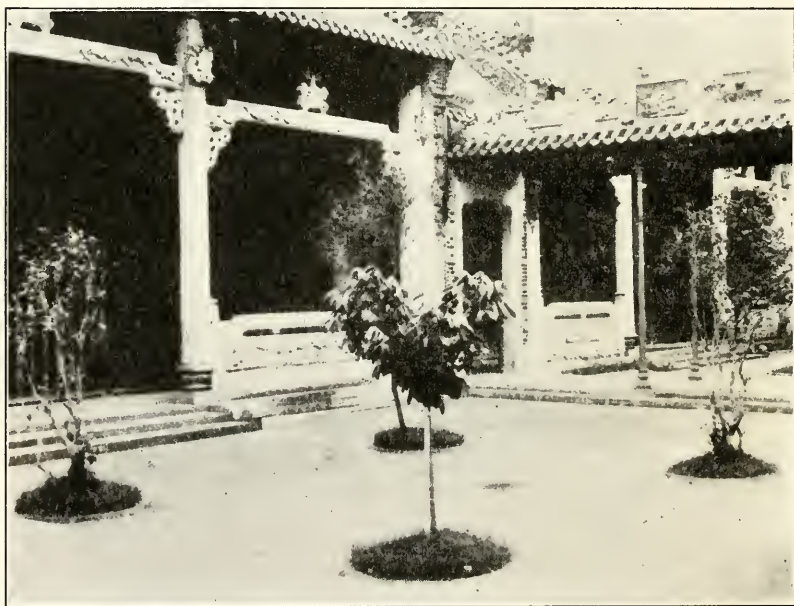
In the stores the people could be watched at work of all kinds, from blacksmithy to finest filigree silver work inlaid with the tiny colored feathers of the brightly colored kingfisher; and from rough



carpenter work to the finest ivory carving for which the Chinese are famous. Of course the amount they pay for some of this work of extreme skill is ridiculously small, yet their living expenses are so small that they are doubtless in better circumstances than many of the workers in our larger cities.

The silk-weavers, working at their primitive looms in crowded rooms, excite one's sympathy more than most of the other workers, though they too seemed to be quite cheerful over their monotonous tasks.

Through these crowded streets we wandered, the sight of a



COURT OF AN ANCESTRAL TEMPLE IN CANTON.

white man and a camera exciting some interest, though not a great deal. Canton is said to have been the scene of more outrages of one sort or another than any other city in the world, but in spite of the fact that a revolution was supposed to be in progress we saw no signs of disorder. There were soldiers and armed policemen everywhere, and groups of people were frequently seen reading with interest proclamations posted at various places; what the nature of the proclamations was I was, of course, not able of myself to learn, and Ping Nam did not seem to care to enlighten me, possibly thinking he might scare me out of town and thus lose his job.



Occasionally stopping to watch some skilful artisan at work or to make some small purchase, we went from place to place visiting temples and other objects of especial interest. Some of these temples are centuries old, others are comparatively new. Some are comparatively plain, others like the modern Chun-ka-chi ancestral temple, which is said to have cost \$750,000 "gold," are wonderfully ornate, with highly colored carvings and cement mouldings. Others are of interest chiefly because of the hideous images they contain; one of these has hundreds of these idols and is hence known as the "Temple of the Five Hundred Genii."



ENTRANCE OF THE "TEMPLE OF THE FIVE HUNDRED GENII,"  
CANTON.

After visiting several of these temples and the picturesque flowery pagoda we set out for the famous water clock that is said to have been built more than thirteen hundred years ago. It is now located in a dark little room in the top of an old house and is reached by a winding flight of outside stone stairs. It consists of four large jars of water, one above the other, so that the water may run slowly, at a definite rate, from the upper to the lower jars, and gradually raise, in the lowest jar, a float with an attached vertical scale that tells the time. In the window visible from the street

below signs are placed at intervals that tell the time indicated by the clock.

From the water clock we visited the ancient "City of the Dead," a small cemetery just outside one of the old city gates. These gates, some of which are large and imposing, pierce the dilapidated wall at intervals. The wall, about six miles in circumference, is surrounded by the remains of a moat, now chiefly useful as an addition to the picturesque landscape and as a breeding place for mosquitoes. The top of a city gate, reached by a winding stone stairway from



THE FLOWERY PAGODA, CANTON.

within, is a convenient place from which to view the densely crowded roofs of the adjacent part of the city.

From the "City of the Dead" we made for the fairly wide street along the river front; here we took rickshas, much to the relief of my tired guide, to say nothing of my tired self, and were soon at the Canton terminus of the K. & C. R. R. The station was thronged with people waiting for the Kowloon express.

The road-bed of the K. & C. R. R. is excellent, and the cars and engine, all of English make, made a very respectable appearance.

For nearly half of the distance to Kowloon I had my section

of the one first-class car to myself, as I was the only Caucasian on the train; then an English civil engineer and his family came aboard and shared my compartment for the rest of the way. The second- and third-class cars, of which there were half a dozen or more, were crowded with natives, with boxes and bundles of all sorts and sizes.



A CITY GATE AND PARTS OF THE WALL AND MOAT, AS SEEN FROM THE "CITY OF THE DEAD," CANTON.

After making the run of about ninety miles in something less than three hours we reached the ferry at Kowloon, and in a quarter of an hour more we were again in Hongkong, as different from Canton as though it were on the other side of the world instead of being only three hours away.

## MISCELLANEOUS.

JOHANN JOACHIM WINCKELMANN.

Our frontispiece reproduces an etching of Angelika Kauffmann's portrait of the founder of scientific archeology and father of modern art criticism, whose lifework has been reviewed for *The Monist* of January 1918 by Prof.

Walter Woodburn Hyde. "Winckelmann's greatness as a scholar is indubitably attested by the scientific work which he left behind him, as well as by the influence which he exerted not only over his immediate contemporaries, but over the whole world of learning and culture since; his greatness as a man is no less clearly discernible in the infinite capacity which he possessed for overcoming the almost insuperable difficulties of his early career until he reached his life's ambition. He was of very lowly origin, the only son of a poor cobbler of Stendal in the mark of Brandenburg, in an environment whose ideals were out of harmony with his very nature, where he never saw a genuine monument of ancient art until he had passed his thirtieth year." By one of those incomprehensible acts of fate he was cut off in his fiftieth year by the murderous hand of an Italian thief.

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### BOOK REVIEWS AND NOTES.

MOHAMMED AND ISLAM. By *Ignaz Goldziher, Ph. D.*, Translated from the German by *Kate Chambers Seelye, Ph. D.* New Haven: Yale University Press. Pp. 360. Price, \$3.00 net.

Professor Nöldeke, now over eighty years of age, still active in his work as professor of Semitics, has praised Prof. Ignaz Goldziher as a scholar "without rival in the domain of Mohammedan poetry and philosophy," and the venerable professor voices thereby the opinion of all prominent Semitists and Arabic scholars. Professor Goldziher, of the University of Budapest, is not only distinguished by an unusual knowledge of Arabic literature and of Orientalistic matters generally but also by good judgment and an extraordinary ability to present subjects of his specialty with great clearness and force. The English-speaking world should therefore be grateful for the translation of his latest book on *Mohammed and Islam* by Kate Chambers Seelye. It is a summary of previous works of his on Mohammed's religion and other studies of the history of Islam. Prof. Morris Jastrow, of Pennsylvania, in his introduction to Miss Seelye's translation, characterizes the book as follows:

"The general aim of the work may be set down as an endeavor to set forth in detail the factors involved in the development of the rather simple and relatively few ideas launched by Mohammed, into an *elaborate and complicated system of theology*, at once legal and speculative and at the same time practical. The part played in this development through military conquests of the followers of Mohammed during the first two or three generations after his death is shown by Professor Goldziher in the manner in which regulations for government and for religious practices are evolved, theoretically on the basis of the utterances in the Koran, but practically in response to the necessity of maintaining a strong hold on the followers of Islam, more particularly in the conquered lands outside of Arabia. A conflict ensued between the worldly minded elements concerned with problems of taxation and strengthening governmental control, and the pious adherents whose absorption in the tenets and ideals of Mohammed's teachings was as complete as it was sincere. Professor Goldziher shows how this conflict led to the rise of innumerable 'traditions' regarding Mohammed's sayings and doings, as the pattern to hold good for all times, and although these 'traditions,' growing into an extensive *Hadith* (i. e., 'tradition') literature, have turned out on a critical examination to be for the larger part entirely spurious, they have a value as showing the increasing em-



phasis laid on the Prophet's personality as the ultimate authority. It is to Professor Goldziher's researches that we owe largely the present view taken of the *Hadith* literature by Arabic scholars, and the place to be assigned to it in the development of both Mohammedan law and dogma. In this volume the learned author sums up his studies within this field, and adds much to reinforce his former conclusions of the manner in which this curious system of carrying back to a fictitious source the religious practices, political methods and theological doctrines arose with the growth of the little religious community, founded by Mohammed, into a world religion in close affiliation with widely extended political ambitions. Mohammedan law and Mohammedan dogmatism became a pivot around which the entire history of Islam has revolved down to our own days. The two chapters, in which this legal and dogmatic development of the religion are set forth, will give the reader entirely new points of view regarding the history of Islam, and prepare for the exposition that follows of ascetic and mystic movements within Mohammedanism and which still hold a strong sway in Mohammedan lands.

"In the fifth chapter Professor Goldziher touches upon the most intricate of all problems connected with Mohammedanism, the formation of the numerous sects in Islam. The difficult theme is set forth in a remarkably illuminating manner. The author picks out the salient features of the two chief divisions of Mohammedanism—Sunna (or Orthodoxy) and Shi'ism—and then sets forth in logical sequence the almost endless ramifications of Sunnite and Shi'ite doctrines. For all who would seek to penetrate to the core of the great religion which still sways the lives of a very large proportion of mankind, some two hundred millions, Professor Goldziher's volume will be an indispensable guide."

Sectarian zeal has played as important a part in the history of Islam as in Christianity, and the hatred of the sects has been perhaps more bitter than in any other religion. Concerning the efforts of having all Islam unified into pan-Islamism, Professor Goldziher concludes his valuable book as follows:

"The movement so much spoken of in the last decade, and which under the name of pan-Islamism is sometimes regarded as a danger, and at times a specter, has given rise in Mohammedan circles to the idea of a possible union for the sects. Apart from pan-Islamic tendencies, and as a consequence, rather, of modern cultural efforts, such suggestions of unity have also arisen in Russian Islamic provinces, concomitant with many indications of a healthy progress within the Islamic population. Sunnites take part in the service in Shi'itic mosques, and in Astrakan listen to the preacher who declares: 'There is in reality only one Islam: it was only the unfortunate influence of the philosophers and of Greek customs which brought about the schism through the controversies of the commentators of the time of the "Abbasides."' In the same service the Imam unites the praise of Hasan and Husein, the martyrs of the Shi'ites, with that of the caliphs whose names the genuine Shi'ite was wont to accompany with curses and with thoughts of fanatical hatred.

"On August 23, 1906, a Moslem congress in Kasan took up the question of the religious instruction for the young. The conclusion was reached that only one and the same text-book should be used for Sunnis and Shi'ites, and that the teachers might be chosen equally from either of the two sects. The common religious instruction of Shi'ite and Sunni youth has since then been practically carried out. Similar signs of an approach between the two opposing sects have manifested themselves still more recently within the domain of



social life in Mesopotamia with the approval of the Shi'itic authorities of Nejef.

"Such signs, however, are for the present isolated phenomena, and in view of other phenomena, it is still doubtful whether this marked tendency will extend to larger circles."

Concerning the start of Islam Professor Goldziher's views may be presented in the following paragraphs extracted from his first chapter on "Mohammed and Islam":

"The revelations which Mohammed announced on Meccan soil had, as yet, indicated no new religion. Religious feelings were aroused in a small group only. A conception of the world marked by the idea of resignation to God was fostered, but was, as yet, far removed from strict definition.

"The year 622 marks the first epoch in the history of Islam. Ridiculed by his countrymen and tribesmen, Mohammed flees to the northern city of Yathrib, whose people coming from a southern stock, showed themselves more receptive to religious influences. Here also, owing to the large colony of Jews, the ideas which Mohammed advanced were more familiar, or at least appeared less strange. Because of the help which people of this town gave to the prophet and his followers, whom they sheltered, Yathrib became Medina, "the City" (of the prophet), by which name it has ever since been known. Here Mohammed is still further inspired by the Holy Spirit, and the majority of the Suras of the Koran bear the mark of this new home. But even though, in his new relations, he does not cease to fulfil and practice his calling as a 'warner,' his message takes a new direction. It is no longer merely an eschatological visionary who speaks. The new relations make him a warrior, a conqueror, a statesman, an organizer of the new and constantly growing community. Islam, as an institution, here received its shape; here were sown the first seeds of its social, legal, and political regulation.

"It was really in Medina that Islam was born. The true features of its historical life were formed here. Whenever, therefore, the need of religious reconstruction appeared in Islam, its followers appealed to the Sunna (traditional custom) of that Medina in which Mohammed and his companions first began to bring into concrete form the laws regulating the relations of life, according to his conceptions of Islam.

"The Hijra (flight to Medina) accordingly is not only an important date in the history of Islam, because of the change it wrought in the outward fortunes of the community; marks, not only the time in which the little group of the prophet's followers, having found a secure haven, began to take aggressive measures and wage a war against the enemy, which in 630 resulted in the conquest of Mecca and subsequently in the subjection of Arabia; but it also marks an epoch in the religious formation of Islam.

"The Medina period brings about, moreover, a radical change in Mohammed's apperception of his own character. In Mecca Mohammed felt himself a prophet, and classed himself and his mission in the rank of the Biblical 'Messengers,' in order like them to warn and to save his fellow-men from destruction. In Medina, under changed external relations, his aims also take a different trend. In this environment, differing so greatly from that of Mecca, other views in regard to his calling as a prophet became prominent. He wishes now to be considered as having come to restore and reestablish the vitiated and misrepresented religion of Abraham. His announcements are

interwoven with Abrahamic traditions. He asserts that the worship he is instituting, although formerly organized by Abraham, had in the course of time been vitiated and heathenized. He wishes to reinstate in the Abrahamic sense the *dīn*, or religion of the one God, as he had come, above all, to legitimize (*musaddik*) what God had made known in former revelations."

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THE NEW PURCHASE, or Seven and a Half Years in the Far West. By *Robert Carlton (Baynard Rush Hall)*. Edited by *James Albert Woodburn*. Princeton: University Press, 1916. Pp. 522. Price \$2.00 net.

The occasion of this reprint is the near approach of Indiana's centennial. The author spent more than seven years in the northern part of Indiana, known locally as the "New Purchase" with reference to the treaty made by the United States government with the Indians in 1818. He was the first professor of Indiana Seminary at Bloomington which was later to become the state university. A number of years after his return to the East in 1843 Mr. Hall wrote this large volume under a pseudonym, and it has been conceded to be the best history of early pioneer life in Indiana that is known. It is written almost in the form of fiction, but there is a key which identifies all the characters with their actual prototypes. Whether each incident as related actually occurred cannot be said with certainty, but the consensus of contemporary opinion seems to be that it is exceedingly true to life in every detail. At any rate its rich humor makes it captivating reading for a new generation to whom pioneer life means romance instead of stern reality, and if Dickens could have read it the experiences of Martin Chuzzlewit and Mark Tapley in the central west (which appeared at about the same time) would probably have been related with a more sympathetic touch. In the present volume Professor Hall's *New Purchase* appears redressed in a handsome and dignified form with a portrait of the author as a frontispiece.

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SOME ASPECTS OF BRITISH RULE IN INDIA. By *Sudhindra Bose, Ph.D.*, Lecturer on Oriental Politics in the State University of Iowa. Issued by the University of Iowa in its bulletin *Studies in the Social Sciences*, Vol. V, No. 1, 1916. Pp. 149. Price 80 cents.

The book is divided into eight chapters to each of which are added many notes and references and at the end a bibliography. The chapters are on the following subjects: I. India before the advent of the English; II. India under the Moghals and the East India Company; III. The political constitution of India; IV. Judicial administration in India; V. Indian commerce and industry; VI. Agriculture and famine in India; VII. The place of India in the Empire; VIII. The Indian renaissance.

The strength of the work is its calm and scientific statement of facts supported by extensive reference to sources and verbatim citations from them in accord with the nature of a scientific university publication. In the preface the author says: "The usual point of view of the English rulers of India is that all is well in India. It may be frankly stated that this idea is generally accepted outside of India. In these pages the writer makes an attempt to present some aspects of British rule in India from the angle of the ruled. I may add that I am fully aware and duly appreciative of the many solid advan-

tages of English rule, and if I have not dwelt on those aspects of Indian administration it is because I have considered it more important just now to point out certain evils and suggest constructive reforms. The policy of repression which characterizes the modern régime is, I believe, doing much harm. For the sake of the Empire responsible English statesmanship should give earnest consideration to the betterment of conditions in India."

From this standpoint every chapter is written, showing in each case the many grievances of the ruled and their just demands.

As the book is not a political pamphlet in the common sense of the word, but belongs to a series of studies in the social sciences published by a university, and hence is of a calm scientific character, the work in my opinion is especially adapted to give interested readers a thorough and unbiased insight into the subject. I can assure any reader that in spite of its calm and scientific character the book is not in the least dry but makes very interesting reading. Especially interesting is the seventh chapter, showing the anomalous position of the East Indian, a British subject and himself of the Aryan race, in other parts of the British empire. Outside of India he is oppressed and treated with ignominy in spite of the fact that India is constantly referred to by many English writers as "our magnificent dependency," "the brightest jewel in the British crown," "the keystone of the arch" of British empire, as "necessary to our existence," and that without India Great Britain would be reduced to a "hopeless insularity."

A. KAMPMEIER.

PROJECTIVE ORNAMENT. By *Claude Bragdon*. Rochester: Manas Press, 1915.

It is not only professional decorators and artists who have realized the "esthetic poverty into which the modern world has fallen." The mere lay observer who uses his eyes cannot help remarking the sameness in the aspect of the architecture and ornament which confront society to-day. Mr. Bragdon has branched out in new directions to seek for new decorative motives and schemes in the world of mechanics and mathematics, for as he says, designers have hitherto been "reduced either to dig in the boneyard of dead civilizations, or to develop a purely personal style and method," which is often greatly to be deplored. Any one who turns through this little book with its geometrical designs will surely admit that Mr. Bragdon's search has been amply rewarded. One source whence he has drawn suggestions for new designs is the realm of numerical magic squares, for by following the numbers in consecutive order some very interesting designs are evolved. The carefully prepared design decorations and illustrations on almost every page are evidence of the practical character of the book, for they show many dignified possibilities for as yet unused varieties in design. The frontispiece is a design in color by Mr. Frederic L. Trautmann, and the Oriental tones in it help wonderfully to bring out Mr. Bragdon's idea of projective ornament.

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We have just learned with deep regret of the death of Prof. L. H. Mills of the University of Oxford, England, the great authority on the religion of ancient Persia, at the advanced age of eighty-one. In our next number we shall bring a tribute to his labors which include several volumes published by the Open Court Publishing Company.

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